सत्गुरुवे नमः
गुरुमहाराज के चरणों में समर्पित मेरी भक्ति भेंट
1984-85

स्मरण द्वीप जलाय के, धरूँ आप का ध्यान
शरणागत मोहे जान के, मेरो पत राखो भगवान

प्रत्यक्ष भास्कर प्रज़लान रोज़
दहवनि दिशायन छि चानिय प्रभा ।।

संगरमालन छु चोनुय प्रगाश
चमकान छि ज़ून तस्ति चोनुय छुगाश
गाश तारुखति छुय अख रुप च्योन
सोभ्बरय ब ज़ुच् प्रजलेयम प्रेरणा ।।

तीर्थस छि आमति दीवता ति योर
दीवलूकस मंज़ बूज़िथ यि शोर
'ईश्वर' छु पान बान 2 बागरान
अरदहाव नरेव, मदतस छि शारिका ।।

सीवक त शिष्य चानि थादि पाइ कूति
लोति पाइ बुति छसन गोरू छुम्ये सूति
[illegible]
दादियन करान रोज़ असलुक दवाह ।।

छुख सोन राछिदर यछ़ बरवुनय
नारस गुलज़ार छुख करवुनय
प्रेयम भाव दासन छुख वखुनय
मैलान सौदामन छु च़ेय निशि पनाह ।।

छस नज़रि दूर छुम लूभ च्योन
अन्ता करण येति् रोज़ान छुम्योन
वति म्यानि पख बेयि पूरुम म्येय आश
अछि गाश प्रखटेयम बखचुम शफाह ।।

रूपन त चरितन चानियन लगय
नाश कर पापन त शापन मंगय
छुख मूख्य दाता ईश्वर - स्वरूप
त्रावतम म्ये नज़रा कडतम तमाह ।।

मन छुमन रोज़ान स्थिर सावधान
बागचि ज़रदी छु यामथ वुछान
सग चानि शाखन यिय सबज़ार
बरन, यियख गोड, फेरियख फ़िज़ाह ।।

परम गुरु महताबकाक रामजिय
स्वर्ग प्येठ थलि थलि वुछान छिय
दोछि़ दोछि़ आही सोज़ान छिय
चितस्वंरूपस छिय करान वाह वाह ।।

सोंत पत वहिकस प्राराणबु छस
वहरस ब्रन्ज़ि पल गन्ज़रान बु छस
बुछहथ समाधि मंज साक्षात्कार
'राज' रथि खारहा ज़न्मचि गराह ।।

राज दुलारी कौल



सत्गुरुवे नमः

ईश्वर स्वरुप श्री गुरुमहाराज के शुभ महोत्सव पर

राज दुलारी कौल की भक्ति भेंट

1983-84

शिष्यानाम मोक्षदानाय लीलयादेहधारिणे
सदेहपि विदेहाय तस्मै श्री गुरवे नमः ।।

सनिलोलकि् त घनि भावकि पोश
डालि आइसय वमालि सौगात हेथ
पूज़ करहय दितम हना अनवारि
चानि सुमरन म्ये छम समीरिच् सथ ।।

वब श्री राम त्रेश त आश नविनय
[illegible] मांजि मत प्रनाम भविनय
शिव साक्षात गोबर् ग्रन्ज़ पोलथन
खोनि मंजुल करिथ रछथ शोहरथ ।।

नज़रसानी स्थठाह चोपारि करथम
च़ेयथ परेशान क्यासनाज़ि थवथम
सेद्धिदाता त वेघनहर्ता छुख
कर नज़रा वनाव वसोलच वथ ।।

परम सोख छुम दिवान रसियुल ध्यान चोन
चानि आसर वराय छु क्याह मोल्ल् म्योन
दोरि सोज़ान छसय मनकि वाहक
दूरि प्रारान छसय ब छर् ज्यूलि हेथ ।।

ज़ागि रूज़सय ब मागनिस मासस
रजिदर लोग म्ये आत्म विश्वासस
थामि गइसय ब दीन शबरी ज़न
भक्तिभावकि मोधुरि त चोकि बेर हेथ ।।

वाहिक गटवछ त द्वादशी दोह आव
श्री रामुन प्रभाव लक्ष्मण ज़ाव
नवनारानतिस कोलस मंज ज़न
सिरय प्रज़लयोव आइ नव अथवथ ।।

प्रव फहलेयि अज लइयन गट च़जि
नव फनाया होछेन थरियन येयि लजि
थामि गामचन शयन ति गव अनुग्रह
नाशदव ति शादि हन्ज़लब् वथ ।।

नेयथ प्रभातस छसय स्वरुप डेशान
कुनि तोशान न कुनि छसय रोशान
नाज़ भरदार राज़दार छुख म्योन
छमन पानस अथे पननि कोंह कथ ।।

कर्मरत रोज़नुक बखुशथम वाश
वेसरेमतेन हेसन धयुतुथ यादाश
जेटि हन्ज़ि गंगि मंज़ दितन अख दोछ़
युथ गछ़ि होछ़ मचन जोइन भरकथ ।।

केह हलि कलि लफज़ ब छस सोम्बरान
चानि अनुग्रह यिमन छि लय मेलान
वनन ब्रोंह छस चमान ब छस लहरान
यिन लोकटि अँास गछ वनिथ वड कथ ।।

'राज' आयस मगर शरमसार छस
केह न सीवा करम कसूरवार छस
छस नदामथ व ओर हेयथ आमच़
योर, सोज़ुम दया त अनुग्रह हेथ ।।

सतगुरुवे नमः

गुरुमहाराज के चरणों में समर्पित मेरी भक्ति भेंट

1984-85

स्मरण द्वीप जलाय के, धरूँ आप का ध्यान
शरणागत मोहे जान के, मेरो पत राखो भगवान

प्रत्यक्ष भास्कर प्रजलान रोज़
दहवनि दिशायन छि चानिय प्रभा ॥

संगरमालन छु चोनुय प्रगाश
चमकान छि ज़ून तस्ति चोनुय छुगाश
गाश तारुखति छुय अख रुप च्योन
सोभ्वरय व ज़ुच् प्रजलेयम प्रेरणा ॥

तीर्थस छि आमति दीवता ति योर
दीवलूकस मंज़ बूज़िथ यि शोर
'ईश्वर' छु पान बान 2 वागरान
अरदहाव नरेव, मदतस छि शारिका ॥

सीवक त शिष्य चानि थादि पाइ कूति
लोति पाइ बुति छसन गोरू छुम्ये सूति
व्याजव त आपदायव निशि रछुम
दादियन करान रोज़ असलुक दवाह ॥

छुख सोन राछिदर यछ़ वरवुनय
नारस गुलजार छुख करवुनय
प्रयम भाव दासन छुख वखुनय
मैलान सौदामन छु च़ेय निशि पनाह् ॥

छस नज़रि दूर छुम लूभ च्योन
अन्ता करण येति् रोज़ान छुभ्योन
वति म्यानि पख बेयि पूरुम म्येय आश
अछि गाश प्रखटेयम बखचुम शफाह ॥

रूपन त चरितन चानियन लगय
नाश कर पापन त शापन मंगय
छुख मूख्य दाता ईश्वर - स्वरूप
त्रावतम म्ये नज़रा कडतम तमाह ॥

मन छुमन रोज़ान स्थिर सावधान
बागचि ज़रदी छु यामथ वुछान
सग चानि शाखन यिय सबज़ार
बरन, यियख गोड, फेरियख फिज़ाह ॥

परम गुरु महताबकाक रामजिय
स्वर्ग प्येठ थलि थलि वुछान छिय
दोछ़ि दोछ़ि आही सोज़ान छिय
चितस्वंरूपस छिय करान वाह वाह ॥

सोंत पत वहिकस प्राराणबु छस
वहरस ब्रन्ज़ि पल गन्ज़रान बु छस
बुछहथ समाधि मंज साक्षात्कार
'राज' रथि खारहा जन्मचि गराह ॥

राज दुलारी कौल

श्री गुरुवेनमः

ईश्वर स्वरुप श्री स्वामी लक्ष्मण जी महाराज
के
पुण्य जन्मोत्सव पर राज दुलारी कौल की भेंट।
1981

" जयति श्रीगुरोरेष प्रादुर्भाव दिनोत्सव
समागता जपा यास्मिन, भवन्ति विमलाशया "

अन्तयार्मी पान छु़ख भगवान
नेकन वदन पालान प्येतरान
छिय वीदान्ती व्योन 2 वखनान
भाग्यवानन छि चानिय पज़ पहचान ॥

मूर्खं छि मूर्खता वेछनावान
सिर्यस हावान जन चांगि गाश
नाहकय अनजान वांस छेम्वि नावान ॥

मन मन्दिरस मंज लछनावि वास चोन
आश्चर्यमय खास लोला चानि
नारस गुलजार करि करि थावान ॥

तति चरणन तल व छसय डोलान
येति चानि प्रतिभा छय शोलान
लोल छस पाद चानि लोलिललनावान ॥

पोश फलिमति चायि तीरथकि वागस
मागस लजिख ग्राख चिन्ननि हिश
पोशमति वति 2 छिम चानि एहसान ॥

गुलवारि हन्दि छिय शुरिभाव पूजान
सथ छख डखि असि छु़ पान भगवान
राछि चनिय छख रोजुख मेहरवान ॥

वन क्याह कोताह अति छा सुम सोथ
वननस ति मा हेयक जांह हेयथपो‌ा
चानिय छि भाव चोनुय सोरि सामान ॥

प्रहलादस ध्रु़बस पिथ गयि पहचान
तिथ कति मेति दित ज्ञानुक ज्ञान
दिख अहल्याइ जन मूखयुक वरदान ॥

मायायि चानि हुन्द सागर सनि सोन
लाल अथि लगि यस तगि ढुंग ध्युन
गुरु अनुग्रह सूति सख सहाल छु़ सपदान ॥

ईश्वर स्वरुप आयस पाय लगिनय
मायहच मच सीवाय वाचसय
ध्युन हयोन शूभान बेन येति छु़ आसान ॥

भक्तिभाव वहरस सच सोम्बरावेम
रछि 2 रंग रंग चूनि थावेम
पूरि ठहराव " राज " परयय दार्मन ॥

गुरुवे नमः

(सायंकालिक-स्तुति)

छिय मंगान असि इ वरदान
सतगुरु करत कल्याण

मोकलव बन्धनव निशि, सरिनय ई छि रव्वाइश
आमित छि आशाय सान ॥

दय दियनय ज़ूठ आय, असिति करत मोकलन पाय
भक्तेन छुख मेहरबान ॥

अरनिमालि माजि येलि जाख, जगतस तारउनि आख
माजि आउस सोलि कर्मवान ॥

राम जी गव हर्षस, सथ कोल खति अशंस
बेइनि पोफमास, वनवान ॥

सिरय प्रागाश नोन द्राव, लक्ष्मन थोवहय नाव
घर चाव पान् भगवान ॥

वुछहेय सास बदि रूप, ज़ोनुख आव कुलदीप
मारकन मंज़ छु ज़ोतान ॥

क्याह करि ध्युन तै हेयोन, क्याह करि परुद पनुन
भक्ति भावस छु टोठान ॥

भावोय हाल पनुनय, आलवोय जान पनुनय
घर भारइ कैंछाछुजान ॥

चरण कमलन तल लछ़, मानतम बेयि क्याह छस
'राज' रोज़य बु प्राराण ॥

गुरूवे नमः

1989--90

ड़ेड़ि चाऽनि तल शरणागत प्रारय
अनुग्रह करतम बड़ि दरबारय ।।

पादि कमलन चानियन गछ़ अर्पण
ध्यान धारय वारय तन मन धन
बोठ खारुम ग्रकवन्नि संसारय ।।

दयाइ हन्दि सागर छि नेत्र च्यानि
यीर वालुख ज़नमकि पाप शाप म्यानि
शरणि भाव दिम रोज़ुम वारकारय ।।

निष्कियता छ़ाइ गिति करनि लग्येम
चेतना यिन अड़वति धोख दियम
सामरथ सोर थवतम मददगारय ।।

पापव पननेव छस वलन आमच
हेन आमच़ रंग-2 दल द्रामच़
फुटिमति पान कर किथ कारबारय ।।

डंजि रोज़ेम पोश वारि हुन्द माहोल
तयुथ हावम आश्चर्य छुख च़ दिन वोल
मान सम्मान ति रोज़ि युथ बरकरारय ।।

अनकति बाणी गुरु स्तुति करय
मान ह्यतथम आभार प्रकट करय
तसिद बोठि लगि नाव चोन यस सहारय ।।

काल कमि विज़ि, क्युव हयुव बुथ हावियम
संसार कमि बुथि कमि विज़ि छ़ारियम
रेन मख वसनम कर पनुन चारय ।।

आश्रम म्यानि बापथ च़ोशवय दाम
अमिकि दर्शन सूति मेलान आराम
अज़ येति म्योन बड़ि बोड़ त्येहारय ।।

सबरकि पैमान छुख च़ य भरन बोल
त्रेश हतिनय अमृत चावन वोल
ज़्योति प्रेरणा चाऽनि श्रेहतु संचारय ।।

दीवी त दीवना अज़ छि साल आमति
भडि भंडार हेथ्थ दान दिनि द्रामति
रोज़ रुग रोस, तीज़ सोस वारकारय ।।

रुगन मरज़न छुख ब्योल गालान
शिव रुप छुख ज़गतस च़ य पालान
गोरु रुप शेरान सानि अतवारय ।।

नज़रा करतम भक्ति भाव वरतम
स्तुति सामग्री स्वीकार करतम
'ईश्वरस्वरुप' म्यानि शिव अवतारय ।।

अन्दकनि दीनमाव 'राज' आशि रोज़य
पादुकायि हन्ज़ आहट दूरि बोज़य
मीठि दिम अथ हेथ्थ सोर परिवारय ।।

राज दुलारी कौल
'अजिता'

श्रद्धेय श्रीं सद्गुरु महाराज के जन्मोत्सव पर्व पर भावभीनी भेंट ।

क्याह ताम छि वावस ग्राय अज़
नागन छि अज़ बुबराय
राह क्याह छु कस अज़ लारि आमत्य
नुन वुछिथ दरबार ।

कस क्याह छु राह रूदुम न पानस
नज़रि गोम माहताॅब
जामन ब दिमहअ चाक वुछिथ
अम्य सुन्द यि रोये पाक
रटहन ब नालमत्य
करस मुन्यमीठय यि भ्योन सरदार
राह क्याह छु कस अज० ।

कुस आसि बेकअल मस वुछिथ युस करि वुठन फिसराय
रटिनाल मय नअरअ प्वुत फिरिथ कुस दी बियिस शहजार
यम्य दाम चव अख लोल जामस क्या करया व्यबहार
राह क्याह छु कस अज० ।

पर पान मशरोव यम्य लभिथ यत्यि चानि नूरअच़ छाय
टाकार यम्यि वुछ गाश आंगुर क्याह व्यच्यस कांह दाय
तस रूद क्याह परअ यम्य रटुय दाम.न लुग तस तार
राह क्याह छु कस अज ।

मुत गव वुछिथ युस चं.न यावुन ज़न लगुस वुछजार
हद स्वुस सु गव वेहद बन्यवजन सारि सदरुक सार
सरमायि क्याह तत्ति छुय बकार यत्ति आसि चोन दरबार
राह क्या छु कस अज० ।

सअरी वुछान कट अछय फिरिथ जन छी मुच्येमत्य हार
पननिस म्य सअथरस खुर छु आमुत क्याह दिमख व्यसतार
हलशी करिथ वुथितब तअ करितब सत्गुरस जयकार । राह० ।

नामि सत्गुरअ छुम म्यअ नअली शाम सुबहन छुस नचन
पछ भि छम चअन्य यछ म्य भरतम राव मा नतअ मंज नयन
छुख दयाये हुन्द चअ आगुर मतअ करतभ त्रकजार । राह ० ।

लोल ग्राव

मतो खटतअ रुय अज़, हती टाटि यारो ।
वुछान कुस छु-लोलअच शकल टाठि यारो ।

म्य लोलस लजी ग्रख, फकत चान्यि बापथ
मतो करतअ लोलस हज़ल टाटिय यारो ।

बु छुस चान्यि लोलुक, ज़पान लोल मन्थरअ
वुफान छुस अपारस नभस टाठिय यारो ।

मखोला करिथ छुख चटान ज़ाम लोलुक
मज़ाखा मिअ कुरथम हतो टाटिय यारो ।

दिलस गव मि च्यनिस दिलस सूत्य यल्यों म्युल
बहाना करिथ ठिल कडथ टाठि यारो ।

वुछान छुस ब चान्यन वतन मुक्त वुर्य वुर्य
करान छायि गित्य छुख चलान टाठि यारो ।

बअ पज्यि पअठि यछ़ान छुस करुन च्योन दर्शुन
ड़्यकस बुम्भ च़रिथ वुछान टाटि यारो ।

वुथान छुख मिनिश थुद्द ति ड़ीशिथ गछान ज्वुद ।
खताह क्याह म्य बनतम हता टाठि यारो ।

चअ हीतन मि जागान म्यअ ही तन छि दुदरान
खसी मा मटे मार हतो टाठि यारो ।

मिनिश ब्यहत साथा यि बोज़ लोल गाथा
रहिथ चानि बापथ ब गोस टाठि यारो ।

दिलस छ्रभ मि दुबराय थव्या ब्ययि मि प्रअन्य माय ।
गछिम लोल वथ ब्ययि सहल टाटि यारो ॥

तिथि :- २५-४-८७
वैशाख कृष्ण द्वादशी

निवेदक
प्रोफेसर मखनलाल कुकिलू

Broca's Press, Srinagar

गुरुवे नमः

1986-87

ईश्वर स्वरुप श्री स्वामी जी महाराज के पुन्य जन्मोत्सव पर राज दुलारी कौल की भेंट

आमति छि आशावान सारिय
भ्येति करत कांसि हन्दि पास यारिय
लागय ब भाव पोश चा़रि चा़रिय
मेति करत....... ....

प्रथ कांसि हन्ज छय पय तै खबर
कस कोस कमी तै कस कुस हव़र
छस आरक्रांच़ दिम म्ये अनवारिय ।।

छम कुन अज्ञान काव्राह कमी
ज़ानिथ ति लागान छस बेकली .
रछतम हेच़थ येलि ज़िम्मवारिय ।।

प्राराण रुज़सय स्यठा चेर ताम
सेयद गछ़ि म्ये कामना कर इनतिज़ाम
वथ बनि च़ कर फरमान जारिय ।।

ईश्वर-स्वरुप छुख बोनि शहजार
अख 2 कथ तुहंज छि ज्ञान भंडार
रोज़हान दूर छम म्ये लाचारिय ।।

शाह खस वसि मंज गुरु वास चोन
ध्यान भ्योन छुख प्राणाधार भ्योन
पूज़ा त पाठ भ्यानि वोल ज़ारिय ।।

गट ज़ोल चानिय गाश छु च़लान
अज्ञान किनि छम पथ थांथरान
छम गछान गफलत सराज़ारिय ।।

शुरि क्याज़ानन करुन कारबार
वत हावुक च़ुए दित व्यस्तार
पूरि सोदरस चानि सरदारिय ।।

दान 2 अर्घ - पोश गछ़ि चा़रुन
सवरुक मस चयेथ गछ़ि प्रारुन
पत कनि छ़रि अथ दारि दारिय ।।

यस दिख च़ जाय पादि कमलन तल
मन कामना तस गछ़न छि सफल
छस च़लान छ़ट छ़ठत नादारिय ।।

अनुग्रह करवुन च़ कति कूतियन
मेति चानि रफाकथ सूति सूतिन
लाल साब करय प्याल बरदारिय ।।

पहचान छम कम छम ज्ञान कम
गुरु छुम साहएतस क्याह छुम गम
पादि कमलन वंदय शर सारिय ।।

पर पेनचिय येलि आयम नौबथ
चानि नावन दिच़नम शफाकथ
ध्युतथम पूरियर दारि दारिय ।।

तन्दरुस्ती दीर्घायु त बल
डालि वातिनय दोव लूक प्येठ जल
युन त गछ़ुन योत रुज़िन जारिय ।।

"राज" पूज़य ब नेथ पादिकमल
ज़ेरि सूति तारथि कास गांगल
ननि छम ताल खोर ननवारिय ।।

राज दुलारी कौल

29 अप्रैल 1992

"ब्रह्मलीन परम श्रद्धेय गुरुदेव स्वामी ईश्वरस्वरूप जी महाराज के प्रादुर्भाव दिवस पर श्रद्धापुष्पांजलि"

भक्ति भावुक छुय यि प्रणाम म्योन,
प्रारान छस कर दिह्म दर्शन ।।
अाछ लोसम तन म्य प्रॊरि प्रॊरी,
थॊविम यिम पोश तन चॊरि चॊरी ।
भ्रम छुम ह्यथ यिम आश्रम चौन।।
प्रारान छस कर दिह्म दर्शोन ।

धरना दिथ तती अज् व प्रारह्य,
पादन हुन्दय आकार छारह्य ।
टोठदोह अज् यि जन्मादन चौन,
प्रारान छस कर दिह्म दर्शोन ।

अचृह अमृतेश्वर मन्दरस मंज,
यथ अन्दर छु चोन बोड़ आसन ।
तॊत छुय बोड़ दरबार चोन ।।
प्रारान छस कर दिह्म दर्शोन ।

बागक्यन पोशन अन्दि-अन्दि फेरह,
बुम्बरय सन्दि पठ्य खुशुबू छारह ।
तिमन पोशन ति भक्ति हुन्द रस चोन
प्रारान छस कर ह्मि दर्शोन ।



छारह्थ "गाड हाउसस" मंज्,
तॊत मा छुय बिहिथ समाधि मंज्,
प्रारह तॊत डेशह्न शंकर सोन ।।
प्रारान छस कर दिह्म दर्शोन ।

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श्री शारिका दीवी भवसर तरथन,
पानय विमानस सोय खरथन ।
कोरथस पानय पोश वर्शोन ।
प्रारान छस कर दिहम दर्शोन ।।

मन म्योन छुय गरि-गरि छारान,
भावुक ओस छस धारि-धारि हारान ।
भक्ति हुन्द छुरल च आधार सोन,
प्रारान छस कर दिहम दर्शोन ।

चानि भारगाहि निश छुन केह कम,
चानि पूजायि सूत्य चलान छिम गम ।
स्मरन चन्य सुख भण्डार म्योन,
प्रारान छस कर दिहम दर्शोन ।।

अज् करव लोलसान पूजा सारी,
ब्यल त मादल लागोय चारि चरी ।
चनि पादस्मरन छि आसर म्योन ।
प्रारान छस कर दिहम दर्शोन ।।

गुरुदेव, गोख कुन्य परमधामस,
प्रारान रूजि असि सुबशामस ।
विजि-विजि रूजिजि असि रछवोन ।।
प्रारान छस कर दिहम दर्शोन ।

हृदयस मंज कुन्य चौन ध्यान धारव,
तथ ध्यानस पनन्य प्रान अर्पन करव ।
अज छुयि गुरु पूजायि हुन्द दोह सोन
प्रारान छस कर दिहम दर्शोन ।

कमला बगाती

29 अप्रैल 1992

"ब्रह्मलीन परम श्रद्धेय गुरुदेव स्वामी ईश्वरस्वरूप जी महाराज के प्रादुर्भाव दिवस पर श्रद्धापुष्पांजलि"

भक्ति भावुक छुय यि प्रणाम म्योन,
प्रारान छस कर दिहम दर्शन ।।
ओछ लोसम तन म्य प्ररि प्ररी,
थविम यिम पोश तन चरि चरी ।
भ्रम छुम ह्यथ यिम आश्रम चौन।।
प्रारान छस कर दिहम दर्शोन ।

धरना दिथ तती अज् व प्रारह्य,
पादन हुन्दय आकार छारह्य ।
टोठदोह अज् यि जन्मादन चौन,
प्रारान छस कर दिहम दर्शोन ।

अचह अमृतेश्वर मन्दरस मंज,
यथ अन्दर छु चोन बोड़ आसन ।
तति छुय बोड़ दरबार चोन ।।
प्रारान छस कर दिहम दर्शोन ।

बागक्यन पोशन अन्दि-अन्दि फेरह,
बुम्बरय सन्दि पठ्य खुशबू छारह ।
तिमन पोशन ति भक्ति हुन्द रस चोन
प्रारान छस कर हिम दर्शोन ।

छारह्य — "गाड हाउसस" मंज,
तति मा छुय बिहिथ समाधि मंज्,
प्रारह तति डेशहन शंकर सोन ।।
प्रारान छस कर दिहम दर्शोन ।



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श्री शारिका दीवी भवसर तरथन,
पानय विमानस सोय खरथन ।
कोरथस पानय पोश वर्शोन ।
प्रारान छस कर दिहम दर्शोन ।।

मन म्योन छुय गरि-गरि छ़ारान,
भावुक ओस छस धारि-धारि हारान ।
भक्ति हुन्द छुरव च आधार सोन,
प्रारान छस कर दिहम दर्शोन ।

चॉनि भारगाहि निश छुन केह कम,
चानि पूजायि सूत्य चलान छिम गम ।
स्मरन चन्य सुख भण्डार म्योन,
प्रारान छस कर दिहम दर्शोन ।।

अज़ करव लोलसान पूजा सरी,
ब्यल त मादल लागोय चॉर चरी ।
चॉनि पादस्मरन छि आसर म्योन ।
प्रारान छस कर दिहम दर्शोन ।।

गुरूदेव, गोख कुन्य परमधामस,
प्रारान रूजि़ असि सुबशामस ।
विजि-विजि रूजुजि असि रछ्वोन ।।
प्रारान छस कर दिहम दर्शोन ।

हृदयस मंज कुन्य चौन ध्यान धारव,
तथ ध्यानस पनन्य प्रान अर्पन करव ।
अज छुय गुरु पूजायि हुन्द दोह सोन
प्रारान छस कर दिहम दर्शोन ।

कमला बगाती

श्रीशाम्बस्तुतिः

स्वयं प्रकाशाय महेश्वराय
स्पन्दात्मिकायै जगदम्बिकायै ।
मदात्मने वै मम राजलक्ष्म्यै
नमः शिवायै च नमः शिवाय ॥१॥

सर्वार्थरूपाय च सर्ववाचे
क्रियात्मिकायै किलकारकाय ।
बीजस्वरूपाय लतात्मिकायै
नमः शिवायै च नमः शिवाय ॥२॥

ज्ञानस्वरूपाय विशुद्धबुद्धये
पित्रे च मात्रे जगतोऽखिलस्य ।
मात्रे च मानाय मिताय मित्यै
नमः शिवायै च नमः शिवाय ॥३॥

त्रयीसप्तचतुर्युगममये त्रितयवर्त्मनि ।
स्थितोयः शक्तिसहितः सजयत्यमृतेश्वरः ॥
आत्मेन्दुधामनि युगेशानरेश पुत्र- ।
चित्रां त्रिशूलबिलधामनि सृष्टशक्तिम् ॥
वैसर्गिके चितिपदेऽप्यथपुण्डरीकां ।
काञ्चित्परां त्रिकपरां प्रणमामि देवीम् ॥
तन्मध्ये तु परादेवी दक्षिणे च परापरा
अपरा वामशृङ्गे तु मध्यशृङ्गोर्ध्वतः शृणु
या सा संकर्षिणी काली परातीता व्यवस्थिता ॥

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जय गुरुदेव

ॐ = अन्तरालीनतत्त्वौघं चिदानन्दघनं महत् ।

यत्तत्त्वं शैवधामाख्यं तदोमित्यभिधीयते ॥

जुं = तादात्म्यपरामर्श शालिनी शक्तिरस्य या ।

देशकालापरिच्छिन्ना स जुं शब्देन कथ्यते ॥

सः = सिसृक्षोल्लेखनिर्माण शक्तित्रितयनिर्भरा ।

जगतोयेशिता शक्तिः सा स इत्युच्यतेस्फुटम् ॥

अमृतेश्वर = स्वशक्त्यभिव्यक्तिमये मोक्षेऽस्यैश्वर्य योगतः ।

स्वोपासकानाम् अमृतेश्वरत्त्वं तस्य सुस्फुटम् ॥

भैरवाय = नीलहर्षादिभेदेन यद्बाह्याभ्यन्तरं जगत् ।

अहमित्यामृशन्पूर्णो भैरवः समुदाहृतः ॥

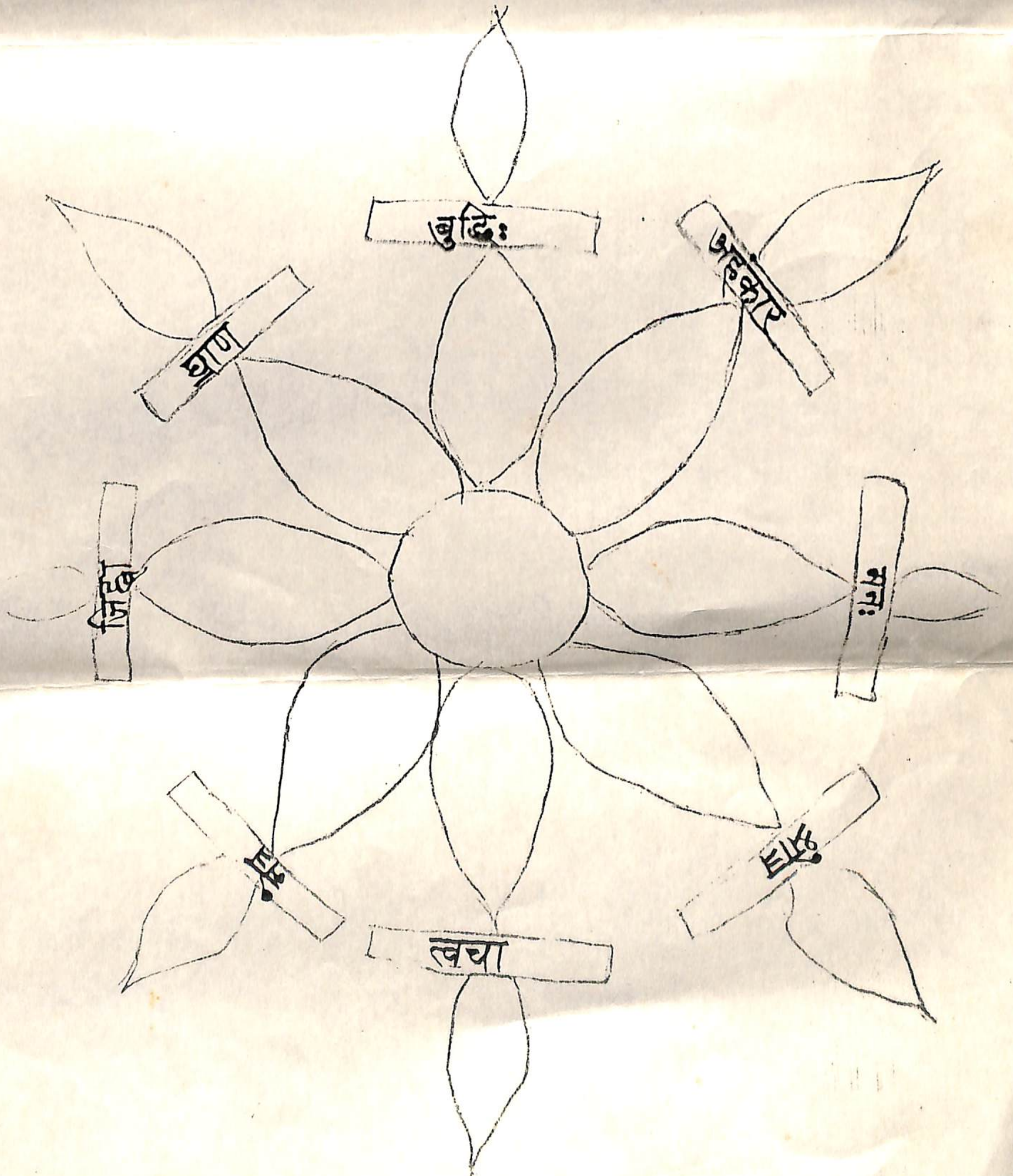
नमः = देहप्राणसुखादीनां न्यग्भावाद्धृतसंहृते ।

या चिदात्मनि विश्रान्तिर्नमः शब्देन सोच्यते ॥

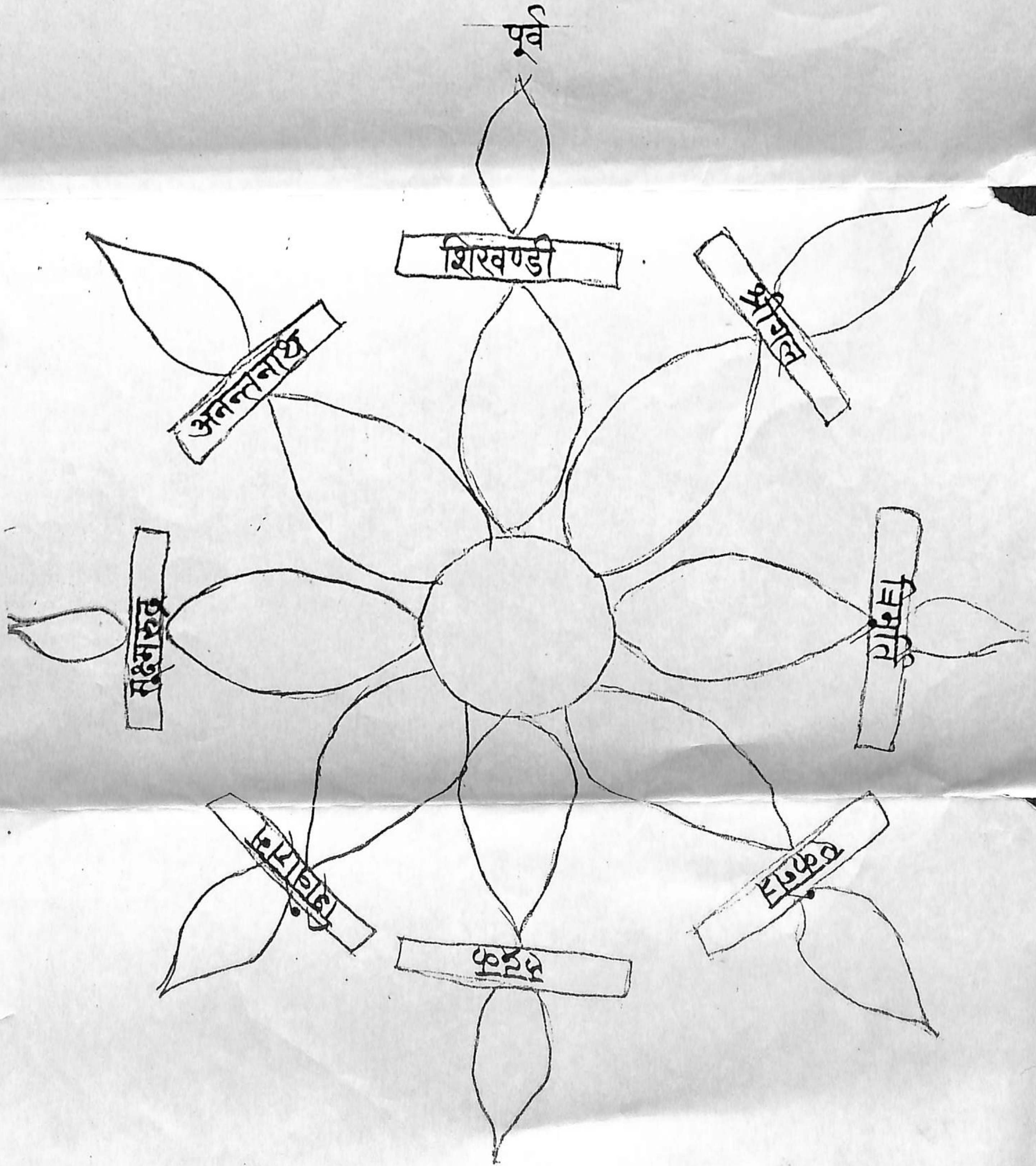
अध्यात्म - संबन्धि अष्ट - दिक्पाल

~०~

उत्तर



आठवें अह्निक के ३४१वें श्लोक के आधारपर
ईश्वर-तत्त्व में आठ रुद्रों के स्थान ॥



ॐ अमृतेश्वर भैरवं स्वच्छंद नाथं
श्रीकण्ठनाथं ऋषि दुर्वाससम् ।
मानस पुत्रं त्र्यम्बक नाथम्
आमर्दकनाथं श्रीनाथं ॥
मानस पुत्रीं अर्धत्र्यम्बकारण्यां
त्र्यम्बकादित्यं संगमादित्यम् ॥
वर्षादित्यम् अरूणादित्यं
आनन्दं सोमानन्दं उत्पलदेवं
आचार्यवरं श्री शम्भुनाथं
लक्ष्मण गुप्तं ~~अभिनव~~ अभिनव गुप्तं
क्षेमराजं योगराजं च
श्री गुरू मनकाकं
शैवाचार्यं रामं
तच्छिष्यं श्री महताबकाकं
गुरू सन्तति रूपे अवतारितं
शैव शम्भुं
ईश्वर स्वरूपं च ।
भैरवं रूद्रं शिव तन्त्रं
आलयं करूणालयं
नमामि भगवत्पादं
शंकरं लोक शंकरम् ।
शंकरं शंकराचार्यं महान्तं
अभिनव गुप्तं शैव शंकरं अवतारितं
ईश्वर स्वरूपं पुनः पुनः नमामि ॥

وہ امرتیندر سیروجے نشیل ہو جسکا ہر روپ یعنی شکل سروپ

انوتر دکھا سکے۔ ایاں شکتی ہر شکل روپ سے اور شکل کا سروپ آنند شکتی

ورلڈ دکھا سکے۔ ورڈ کیاں شکتی اور جے آتی ہیچ رہی کار اور رہی کماز اور لی کار لی کار

اوپر کے دکھا سکتا وہ ہر شکل اور ہر رنگ روپ والے شکل کو جلا کر اپنے سروپ کو

اپنے دیہ رشی سے پکڑ کے رکھا ہوا ہے اور ہر سروپ میں الگ الگ کر پا سکتا۔ مقصد کر پا سکتا

اور صفت تبدیل کر پا سکتی اور صفت تم کر پا سکتا نے ببیر تو ساتھ کے سروپ میں ہی جنم لیکر

ہیرو سروپ میں ہی عجب روپ سے درشن کرایا ہے۔ اور انوتر روپ شکتی اپنے

ہر سروپ میں ظاہر ہو ایک ایک شکل روپ ملا کر اپنے ہی سروپ میں دکھا سکے

پیدا کر کے بھی اپنے ہی سروپ میں سیر کا اس نے دیہ رشی روپ سے ظاہر ہوا ہے

ایسے ہی امرتیندر جی نے ببیرو کے سروپ کو پرنام کرتا ہوں یعنی دیہ رشی کا دیدار خود پر کرتا رہتا ہوں

یعنی قبل امرتیندر ببیرو کے سروپ میں تیز اور تیز سا شکتی روپ دکھن روپ شکتیاں ظاہری

ہو رہی ہیں۔ اور ان دکھن روپ شکتیوں کو پرنام عجب روپ سے ٹھہرایا ہوا ہے۔

اس سروپ کو عجب صفت سے ~~[illegible]~~

~~[illegible]~~ اپنے پیارے روپ میں ٹھہرایا ہوا ہے اور دکھنوں کو شکتی روپ سے ظاہر کیا ہوا ہے

میں اوشتہ ہترک روپ پرم اترنیتو رہیروں کو پرنام کرتا ہوں جنتے اپنے میں
کمار روپ پرمے داگ۔ چار یگوں گیاروں ایشوروں اور سولاں نرلیشوں
کل 31 تنوں کو اننت شکیتوں علی جمعہ شکتاں بچھا سکتا۔ نہیں سکتا۔ کرپا چلی
۔5 ترشول روپ چمچے سمیت شدوپدا۔ الٹور۔ سلاشو اور دوشرگ روپ اُوتر۔ و منہ در روپ بجے کھڑا ہوا
دنتر دام روپ چت سکتی۔ آنند سکتا۔ بچھا سکتا بیان سکتا۔ کرپا سکتی دوارا ویک
الونک پرم دام سے تنکی دوکانش میں کھڑا ہوا ہے۔

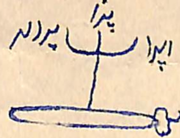
त्र्यी सप्त चतुर्युगम् मये त्रितय वर्त्मनि ।
स्थितोयः शक्ति सहितः स जयत्य मृतेश्वरः॥

आत्मेन्दुधाम्नि युगेश नरेश पुत्र-
चित्रां त्रिशूलबिलधाम्नि सृष्ट शक्तिम् ।
वैसर्गिके चितिपदेऽप्यथ पुण्डरीकां
कामेश्वरपरां त्रिकपरां प्रणमामि देवीम् ॥

محترم ہے Pala
Some کا 13 ب ہے کہ جو بنگلہ زمین کرایہ دار پر دیا
جا رہا ہے یا 13 ب الوٹمنٹ میں چھپا ہے وہ محمد کے ... نے ہیں اپنی رودلائی

Mohan
Kishen
Ji Koo
J&K chairman
Assembly

तन्मद्ध्ये तु परादेवी
दक्षिणे च परापरा
अपरा वामशृङ्गे तु
मध्यशृङ्गोर्द्ध्ववर्त्तिनः शृणु ॥
या सा संकर्षिणी देवी
परातीता व्यवस्थिता।



संकर्षिणी तन्मद्ध्ये तु परादेवी
दक्षिणे च परापरा
अपरा वाम शृङ्गे तु
मध्य शृङ्गोर्द्ध्ववर्त्तिनः शृणु ॥
या सा संकर्षिणी देवी
परातीता व्यवस्थिता

योनिसमुद्भूताः रुद्राः

1	जयः	क	پرتھوی
2	विजयः	ख	جل
3	जयन्तः	ग	اگنی
4	अपराजितः	घ	وایو
5	सुजयः	ङ	آکاش
6	जयभद्रः (जयरुद्रः)	च	گندھ
7	जयकीर्तिः	छ	رس
8	जयावहः	ज	روپ
9	जयमूर्तिः	झ	سپرش
10	जयोत्साहः	ञ	شبد
11	जयदः	ट	اپست
12	जयवर्धनः	ठ	پایو
13	बलरुद्रः	ड	پاد
14	अतिबलः	ढ	پانی
15	बलभद्रः	ण	واک
16	बलप्रदः	त	ناک
17	बलावहः	थ	زبان
18	बलवान्	द	آنکھ
19	बलदाता	ध	توک (skin)
20	बलेश्वरः	न	کان
21	नन्दनः	प	من
22	सर्वतोभद्रः	फ	اہنکار
23	भद्रमूर्तिः	ब	بدھی
24	शिवप्रदः	भ	پرکرتی
25	सुमनाः	म	پُرش
26	स्पृहणः	य	[illegible]
27	दुर्गः	र	[illegible]
28	भद्रकालः	ल	کال
29	मनोनुगः	व	مایا
30	कालः	श	[illegible]
31	कौशिका (कौशिकः)	ष	[illegible]
32	(काल-) विश्वेशः	स	[illegible]
33	सुशिवः	ह	[illegible]
34	कोपः	क्ष	[illegible]

بیج = ١٦ = یعنی ١٦ سُر

शوالٹے اگر سمجھے ... یا شونی ... شکتی
شوپرداماں شکتی انتر ...

बीजसमुद्भूता: मुद्रा:

(1) अमृत: अ ... = अ ...
(2) अमृतपूर्ण: आ ...
(3) अमृताभ: इ ...
(4) अमृतद्रव: ई ...
(5) अमृतौघ: उ ...
(6) अमृतोर्मि: ऊ ...
(7) अमृतस्यन्दन: ऋ ...
(8) अमृताङ्ग: ॠ "
(9) अमृतवपु: ऌ "
(10) अमृतोद्गार: ॡ "
(11) अमृतास्य: ए ...
(12) अमृततनु: ऐ ...
(13) अमृतसेचन: ओ ...
(14) अमृतमूर्ति: औ ...
(15) अमृतेश: अं ...
16 सर्वामृतधर: :0 ...

...

(1) ...
(3) ...
(4) ...
6 ...
(7) ...
8 ...

ॐ

श्री अमृतेश्वरनाथभैरव स्तुति

द्वारेशा नवरन्ध्रगाः हृदयगो वास्तुर्गणेशो महान् ।
शब्दाद्या गुरवः शरीरदशकं त्वाधारशक्त्यात्मकम् ॥
चिद्देवोऽथ विमर्शशक्तिसहितः षाड्गुण्यमंगावलि-
लोकेशाः करगानि यस्य महिमा तं नेत्रनाथं स्तुमः ॥
विगलति भवरोगोत्थं मोक्षश्रीः श्रयति हृत्कजं कचति ।
प्रसरति परमानन्दो यत्र तदीशार्चनं जयति ॥

—·—

ॐ जुं सः अमृतेश्वरभैरवाय नमः ॥

ॐ – अन्तर्लीनतत्त्वौघं चिदानन्दघनं महत् ।
यत्तत्त्वं शैवधामाख्यं तदोमित्यभिधीयते ॥

जुं – तादृगात्मपरामर्श शालिनी शक्तिरस्य या ।
देशकालापरिच्छिन्ना सा जुं शब्देन कथ्यते ॥

सः – सिसृक्षोर्विश्वनिर्माणशक्तित्रितयनिर्भरा ।
जगतो येद्धाता शक्तिः सा स इत्युच्यते स्फुटम् ॥

अमृतेश्वर – स्वशक्त्यभिव्यक्तिमये मोक्षेऽस्यैश्वर्ययोगतः ।
स्वोपासकानां अमृतेश्वरत्वं तस्य सुस्फुटम् ॥

भैरवाय – नीलहर्षादिभेदेन यद्बाह्याभ्यन्तरं जगत् ।
अहमित्यामृशन्पूर्णो भैरवः समुदाहृतः ॥

नमः – देहप्राणसुखादीनां न्यग्भावाद्व्यक्तसंहतेः ।
या चिदात्मनि विश्रान्तिर्नमः शब्देन प्रोच्यते ॥

अनुपम
५.८.१९८८

प्रेषक :—
"ईश्वर-आश्रम",
गुप्तगंगा, इश्बर,
कश्मीर ।
29.7.1984

जय गुरुदेव

ॐ = अन्तरालीनतत्त्वौघं चिदानन्दघनं महत् ।

यत्तत्त्वं शैवधामाख्यं तदोमित्यभिधीयते ॥

जुं = तादृगात्मपरामर्श शालिनी शक्तिरस्य या ।

देशकालापरिच्छिन्ना स जुं शब्देन कथ्यते ॥

सः = सिसृक्षोल्लेखनिर्माण शक्तित्रितयनिर्भरा ।

जगतोयेशिता शक्तिः सा स इत्युच्यते स्फुटम् ॥

अमृतेश्वर = स्वशक्त्यभिव्यक्तिमये मोक्षे स्यैश्वर्य योगतः ।

स्वोपासकानाम् अमृतेश्वरत्त्वं तस्य सुस्फुटम् ॥

भैरवाय = नीलहर्षादिभेदेन यद्बाह्याभ्यन्तरं जगत् ।

अहमित्यामृशन्पूर्णो भैरवः समुदाहृतः ॥

नमः = देहप्राणसुखादीनां न्यग्भावाद्धृतसंहृते ।

या चिदात्मनि विश्रान्तिर्नमः शब्देन सोच्यते ॥

त्रयीसप्तचतुर्युग्ममये त्रितयवर्त्मनि ।

स्थितोऽयः शक्तिसहितः सजयत्यमृतेश्वरः ॥

आत्मेन्दुधामनि युगेशनरेश पुत्र- ।

चित्रां त्रिशूलबिलधामनि सृष्टशक्तिम् ॥

वैसर्गिके चितिपदेऽप्यथ पुण्डरीकां ।

काञ्चित्परां त्रिकपरां प्रणमामि देवीम् ॥

तन्मध्ये तु परादेवी दक्षिणे च परापरा

अपरा वामशृङ्गे तु मध्यशृङ्गोर्ध्वतः शृणु

या सा संकर्षिणी काली परातीता व्यवस्थिता

कृत्वाधारधरां चमत्कृतिरस प्रोक्षाक्षणक्षालिता-
मातैर्मानसतः स्वभावकुसमैः स्वामोदसंदोहिभिः ।
आनन्दामृतनिर्भरं स्वहृदयानर्घार्घं पात्रक्रमात्
त्वां देव्या सहदेहदेवसदने देवाऽर्चयेऽहर्निशम् ॥
नानास्वादरसामिमां त्रिजगतिं हृच्चक्रयन्त्रार्पिता-
मूर्ध्वाधस्तात्विवेकगौरवभरान्निष्पीड्यनिःष्यन्दितम् ।
यत्संवित्परमामृतं मृतिजराजन्मापहं जृम्भते
तेनत्वां हविषा णपरमे संतर्पयेऽहर्निशम् ॥

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कालाग्निरुद्रात् प्रसृतं च तेजो भूरिस्फुटं दीप्ततरं विचिन्त्य ।
ऊर्ध्वे स्थिता चन्द्रकला च शान्ता पूर्णामृतानन्दरसेन देवी ॥
तदोभयोर्वह्निःविषान योगात् तेजश्शशांकौ द्रवितौ च यस्मात् ।
तेजश्शशांक स्फुटमिश्रितत्वात् भवेत् तदाकं तवताररूपम् ॥

जय गुरुदेव

ॐ = अन्तरालीनतत्त्वौघं चिदानन्दघनं महत् ।

यत्तत्त्वं शैवधामाख्यं तदोमित्यभिधीयते ॥

जुं = तादृगात्मपरामर्श शालिनी शक्तिरस्य या ।

देशकालापरिच्छिन्ना स जुं शब्देनकथ्यते ॥

सः = सिसृक्षा स्वनिर्माण शक्तित्रितयनिर्भरा ।

जगतोयेशिताशक्तिः सा स इत्युच्यतेस्फुटम् ॥

अमृतेश्वर = स्वशक्त्यभिव्यक्तिमये मोक्षेऽस्यैश्वर्ययोगतः ।

स्वोपासकानाम् अमृतेश्वरत्वंतस्य सुस्फुटम् ॥

भैरवाय = नीलहर्षादिभेदेन यद्बाह्याभ्यन्तरं जगत् ।

अहमित्यामृशन्पूर्णो भैरवः समुदाहृतः ॥

नमः = देहप्राणसुखादीनां न्यग्भावाद्भूतसंहृते ।

या चिदात्मनि विश्रान्तिर्नमः शब्देन सोच्यते ॥

त्रयीसप्तचतुर्युग्ममये त्रितयवत्मर्नि ।
स्थितोवः शक्तिसहितः सजयत्यमृतेश्वरः ॥
आत्मेन्दुधामनि युंगेशनरेश पुत्र-
चित्रां त्रिशूलबिलधामनि सृष्टशक्तिम् ॥
वैसर्गिके चितिपदेऽप्यथपुण्डरीकां ।
काञ्चित्परां त्रिकपरां प्रणामामि देवीम् ॥
तन्मध्ये तु परादेवी दक्षिणे च परापरा ।
अपरा वामशृङ्गे तु मध्यशृङ्गोर्ध्वतः शृणु ॥
या सा संकर्षिणी काली परातीताऽव्यवस्थिता ॥

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कृत्वाधारधरां चमत्कृतिरस प्रोक्षाक्षणक्षालिता-
मात्तैर्मानसतः स्वभावकुसमैः स्वामोदसंदोहिभिः ।
आनन्दामृतनिर्भरं स्वहृदयानर्घार्घ पात्रक्रमात्
त्वां देव्या सहदेहदेवसदने देवार्चयेऽहर्निशम् ॥
नानास्वादरसामिमां त्रिजगतिं हृच्चक्रयन्त्रार्पिता-
मूर्ध्वाधस्तविवेकगौरवभरान्निष्पीड्यनिःष्यन्दितम् ।
यत्संवित्परमामृतं मृतिजराजन्मापहं जृम्भते
तेनत्वां हविषा परेण परमे संतर्पयेऽहर्निशम् ॥

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कालाग्निरुद्रात् प्रसृतं च तेजो भूरिस्फुटं दीप्ततरं विचिन्त्य ।
ऊर्ध्वे स्थिता चन्द्रकला च शान्ता पूर्णामृतानन्दरसेन देवी ॥
तदोभयोर्वह्निःविषानयोगात् तेजश्शशांकौ द्रुवितौ चयस्मात् ।
तेजश्शशांक स्फुटमिश्रितत्वात् भवेत् तदार्कं तवतारस्वरूपम् ॥

परस्पर समाविष्टौ चन्द्रेऽग्नीष्टीटिभेः शशी ।
चन्द्रं सृष्टिं विजानीयात् अग्निः संहार उच्यते ॥
अवतारो रविः प्रोक्तः मध्यस्थः परमेश्वरः ॥

ततः सकाशात्प्रभवाप्ययौस्तौ
यस्मादयं विम्वसमग्रभेदः ।
एतच्च विद्वान् विदितार्थभावो
ध्यायेत् युत्स्यात्मचिदर्करूपम् ॥

द्वारेशानवरन्ध्रगाहृदयगो वास्तुर्गणेशो महान् ।
शब्दाद्यागुरवः समीरदशकं त्वाधारशक्त्यात्मकम् ॥
चिद्देवोऽथ विमर्शशक्तिसहितः षाड्गुण्यमङ्गावलि- ।
र्लोकेशाः करणानि यस्य महिमा तं नेत्रनाथं स्तुमः ॥
विगलति भवदौर्गत्यं मोक्षश्रीभयति, हृत्कजं कचति ।
प्रसरति परमानन्दो यत्रतदीशार्चनं जयति ॥

कृत्वाधारधरां चमत्कृतिरस-
प्रोक्षाक्षणक्षालिता-
मात्तैर्मानसतः स्वभावकुसमैः
स्वामोदसन्दोहिभिः ।
आनन्दामृतनिर्भरस्वहृदया-
नर्घार्घं पात्रक्रमात्
त्वां देव्यासह देहदेवसदने
देवार्चये ऽहर्निशम् ॥१॥
नानास्वादरसामिमां त्रिजगतीं
हृच्चक्रयन्त्रार्पिता-
मूर्ध्वाध्यस्तविवेकगौरवभरा-
न्निष्पीडय निःष्यन्दितम् ।

कृत्वाधारधरां चमत्कृतिरस-
प्रोक्षाक्षणक्षालिता-
मात्तैर्मानसतः स्वभावकुसमैः
स्वामोदसन्दोहिभिः ।
आनन्दामृतनिर्भरस्वहृदया-
नर्घार्घ पात्रक्रमात्
त्वां देव्यासहदेहदेवसदने
देवार्चयेऽहर्निशम् ॥

नानास्वादरसामिमां त्रिजगतीं
हृच्चक्रयन्त्रार्पिता-
मूर्ध्वाध्यस्तविवेकगौरवभरा-
न्निष्पीड्य निःष्यन्दितम् ।
यत्संवित्परमामृतं मृतिजरा-
जन्मापहं जृम्भते
तेनत्वां हविषा परेण परमे
संतर्पयेऽहर्निशम् ॥

कृत्वाधारधरां चमत्कृतिरस-
प्रोक्षाक्षणक्षालिता-
माप्तैर्मानसतः स्वभावकुसुमैः
स्वामोदसन्दोहिभिः ।
आनन्दामृतनिर्भरस्वहृदया-
नर्घार्घ पात्रक्रमात्
त्वां देव्यासह देहदेवसदने
देवार्चयेऽहर्निशम् ॥१॥
नानास्वादरसामिमां त्रिजगतीं
हृच्चक्रयन्त्रार्पिता-
मूर्ध्वाध्यस्तविवेकगौरवभरा-
न्निष्पीड्य निःष्यन्दितम् ।

यत्संवित्परमामृतं मृतिजरा-
जन्मापहं जृम्भते
तेनत्वां हविषा परेण परमे
संतर्पयेऽहर्निशम ॥

ईश्वर आश्रम,
गुप्त गंगा,
श्रीनगर - काशमीर
४-८-१९८५

कृत्वाधारधरां चमत्कृतिरस प्रोक्षाक्षणक्षालिता-

मात्तैर्मानसतः स्वभावकुसमैः स्वामोदसंदोहिभिः ।

आनन्दामृतनिर्भरं स्वहृदयानर्घार्घं पात्रक्रमात्

त्वां देव्या सहदेहदेवसदने देवार्चये ऽहर्निशम् ॥

नानास्वादरसामिमां त्रिजगतिं हृच्चक्रयन्त्रार्पिता-

मूर्ध्वाधस्तविवेकगौरवभरान्निष्पीड्यनिःष्यन्दितम् ।

यत्संवित्परमामृतं मृतिजराजन्मापहं जृम्भते

तेनत्वां हविषा परेण परमे संतर्पये ऽहर्निशम् ॥

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कालाग्निरुद्रात् प्रसूतं च तेजो भूरिस्फुटं दीप्ततरं विचिन्त्य ।

ऊर्ध्वे स्थिता चन्द्रकला च शान्ता पूर्णामृतानन्दरसेन देवी ॥

तदोभयोर्वह्निःविषान योगात् तेजश्शशांकौ द्रुवितौ च यस्मात् ।

तेजश्शशांक स्फुटमिश्रितत्वात् भवेत् तदार्कं तवतारस्रुपम् ॥

परस्पर समाविष्टौ चन्द्रेऽग्नीष्टीटिभेः शशी ।

चन्द्रं सृष्टिं विजानीयात् अग्निः संहार उच्यते ॥

अवतारो रविः प्रोक्तः मध्यस्थः परमेश्वरः ॥

ततः सकाशात्प्रभवाप्ययौस्तो

यस्मादयं विम्वसमग्रभेदः ।

एतद्व विद्वान् विदितार्थभावो

ध्यायेत् युक्त्यात्मचिदर्करूपम् ॥

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द्वारेशानवरन्ध्रगाहृदयगो वास्तुर्गणेशो महान् ।

शब्दाद्यागुरवः समीरदशकं त्वाधारशक्त्यात्मकम् ॥

चिद्देवोऽथ विमर्शशक्तिसहितः षाड्गुण्यमङ्गावलि - ।

लोकेशाः करणानि यस्य महिमा तं नेत्रनाथं स्तुमः ॥

विगलति भवदौर्गत्यं मोक्षश्रीभयति, हृत्कजं कचति ।

प्रसरति परमानन्दो यत्रतदीशार्चनं जयति ॥

जय गुरुदेव

ॐ = अन्तरालीनतत्त्वौघं चिदानन्दघनं महत् ।
यत्तत्त्वं शैवधामाख्यम् तदोमित्यभिधीयते ॥

जुं = तादृगात्मपरामर्श शालिनी शक्तिरस्य या ।
देशकालापरिच्छिन्ना सा जुं शब्देन कथ्यते ॥

सः = सिसृक्षोल्लेखनिर्माण शक्तित्रितयनिर्भरा ।
जगतोयेशिताशक्तिः सा स इत्युच्यते स्फुटम् ॥

अमृतेश्वर = स्वशक्त्यभिव्यक्तिमये मोक्षेऽस्यैश्वर्ययोगतः ।
स्वोपासकानाममृतेश्वरत्त्वं तस्य सुस्फुटम् ॥

भैरवाय: नीलहर्षादिभेदेन यद्बाह्याभ्यन्तरं जगत् ।
अहमित्यामृशन्पूर्णो भैरवः समुदाहृतः ॥

नमः = देहप्राणसुखादीनां न्यग्भावाद्व्यक्तसंहते ।
याचिदात्मनि विश्रान्तिर्नमः शब्देन सोच्यते ॥

त्रयीसप्तचतुर्युग्ममये त्रितयवर्त्मनि ।
स्थितोयः शक्तिसहितः स जयत्यमृतेश्वरः ॥
आत्मेन्दुधामनि युगेशनरेश पुत्र- ।
चित्रां त्रिशूलबिलधामनि सृष्टशक्तिम् ॥
वैसर्गिके चितिपदेऽप्यथपुण्डरीकाम् ।
काञ्चित्परां त्रिकपरां प्रणमामि देवीम् ॥
तन्मध्ये तु परादेवी दक्षिणे च परापरा ।
अपरा वामशृङ्गे तु मध्यशृङ्गोर्ध्वतः शृणु ॥
या सा संकर्षिणी काली परातीता व्यवस्थिता ॥

कृत्वाधारधरां चमत्कृतिरस प्रोक्षाक्षणक्षालिता-
मात्तैर्मानसतः स्वभावकुसमैः स्वामोदसन्दोहिभिः ।
आनन्दामृतनिर्भरस्वहृदयानर्घार्घ पात्रक्रमात्
त्वां देव्यासहदेहदेवसदने देवार्चयेऽहर्निशम् ॥

नानास्वादरसामिमां त्रिजगतीं हृच्चक्रयन्त्रार्पिता-

मूर्ध्वाध्वस्तविवेकगौरवभरान्निष्पीड्य निःष्यन्दितम् ।

यत्संवित्परमामृतं मृतिजराजन्मापहं जृम्भते

तेनत्वां हविषा परेणपरमे संतर्पयेऽहर्निशम् ॥

द्वारेशानवरन्ध्रगाहृदयगो वास्तुर्गणेशो महान् ।

शब्दाद्या गुरुवः समीरदशकं त्वाधारशक्त्यात्मकम् ॥

चिद्देवोऽथ विमर्शशक्तिसहितः षाड्गुण्यमङ्गावलि- ।

र्लोकेशाः करणानि यस्य महिमा तं नेत्रनाथं स्तुमः ॥

विगलति भवदौर्गत्यं मोक्षश्रीश्रयति, हृत्कजं कचति ।

प्रसरति परमानन्दो यत्र तदीशार्चनं जयति ॥

ईश्वर आश्रम,
श्रीनगर (काश्मीर)
अगस्त, १९८५

श्रीशाम्बस्तुतिः

स्वयं प्रकाशाय महेश्वराय
स्पन्दात्मिकायै जगदम्बिकायै ।
मदात्मने वै मम राजलक्ष्म्यै
नमः शिवायै च नमः शिवाय ॥१॥

सर्वार्थरूपाय च सर्ववाचे
क्रियात्मिकायै किलकारकाय ।
बीजस्वरूपाय लतात्मिकायै
नमः शिवायै च नमः शिवाय ॥२॥

ज्ञानस्वरूपाय विशुद्धबुद्धये
पित्रे च मात्रे जगतोऽखिलस्य ।
मात्रे च मानाय मिताय मित्यै
नमः शिवायै च नमः शिवाय ॥३॥

ऋताभिधायै गतिदर्शिकायै
स्थितस्वरूपाय च सत्यनाम्ने ।
तपोऽभिधायाभिससिद्धतायै
नमः शिवायै च नमः शिवाय ॥४॥

मोक्षस्वरूपाय च मोहमूर्त्यै
विकल्पनायै ह्यविकल्पधाम्ने ।
भाव्यै विभावेऽहमिदन्तयैव
नमः शिवायै च नमः शिवाय ॥५॥

उन्मेषमय्यै च निमेषमय्यै
स्रष्ट्रे च धत्रे च विलोपकर्त्रे ।
धर्मात्मिकायै विभुधर्मधाम्ने
नमः शिवायै च नमः शिवाय ॥६॥

समुच्छलन्त्यै जगदात्मिकायै
शान्तस्वरूपाय सदाशिवाय ।
सते भवन्त्यै भवते च सत्यै
नमः शिवायै च नमः शिवाय ॥७॥

कालाय काल्यै कलनात्मिकायै
देव्यै च देवाय जगन्नटाय ।
ईशाय चैश्वर्यशरीरवत्यै
नमः शिवायै च नमः शिवाय ॥८॥

प्राकट्यगुह्यादिविभासिकायै
गूढात्मनेवैप्रकटात्मने च ।
परस्परं वै ह्युभयात्मने ते
नमः शिवायै च नमः शिवाय ॥९॥

यया विना यो न बिभर्ति रूपम्
पृथग यतो या न दधाति सत्ताम् ।
तदात्मिकायै च तदात्मने च
नमः शिवायै च नमः शिवाय ॥१०॥

यैवास्ति सर्वं किल यस्य चैका
यस्याश्च सर्वं ननु योऽद्वितीयः ।
तस्यै च तस्मै च महात्मने वै
नमः शिवायै च नमः शिवाय ॥११॥

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ॐ जुं सः अमृतेश्वर भैरवाय नमः

ओं= अन्तरालीन तत्त्वौघं चिदानन्दघनं महत् ।
यत्तत्त्वं शैवधामाख्यं तदोमित्यभिधीयते ॥१॥

जुं= तादृगात्म परामर्श शालिनी शक्तिरस्यया ।
देशकाला परिच्छिन्ना सा जुं शब्देन कथ्यते ॥२॥

सः= सिसृक्षोल्लेख निर्माण शक्ति त्रितयनिर्भरा ।
जगतो येशता शक्तिः सा स इत्युच्यते स्फुटम ॥३॥

अमृतेश्वर = स्वशक्त्यभिव्यक्ति मये, मोक्षेऽस्यैश्वर्य योगतः ।
स्वोपासकानामऽमृते, श्वरत्वं तस्य सुस्फुटम ॥४॥

भैरवाय = नील हर्षादि भेदेन यद्बाह्याभ्यन्तरं जगत ।
[illegible] अहमित्यामृशन्पूर्णो भैरवः समुदाहृतः ॥५॥
[illegible]

नमः देहप्राण सुखादीनां त्यागभावाद्दृक् संहृते ।
याचिदात्मनि विश्रान्तिर्नमः शब्देन सोच्यते ॥६॥

शवमानन्दभरित-
मिच्छा ज्ञानक्रियात्मकम् ।
भक्तानां मोक्षदं पूर्ण -
मभेदेन विशाम्यहम् ॥

ॐ जुं सः अमृतेश्वर भैरवाय नमः

द्वारेशा नवरन्ध्रगा हृदयगो वास्तुर्गणेशो महान
शब्दाद्याः गुरवः समीर दशकं व्याधारशक्त्यात्मकं
चिद्देवोऽथ विमर्श शक्तिसहितः षाडगुण्यमङ्गावलि
लोकेशा करणानि यस्य महिमा
तं नेत्रनाथं स्तुमः।

"ارتھ"

اس شریر میں نو دوار ہیں اور ان نو دواروں پر ۹ دوارپال بیٹھے ہوئے ہیں اور اس شریر کے ہردے استھان پر 3 واستوسپتی جنکا دوسرا نام مہاگنیش جی ہے بیٹھا ہوا ہے۔ دراصل اس شریر میں 108 دیوتا ہیں جنکا پتی دیو مہاگنیش ہے۔ دوسرے طریقے پر 5 کرم اندرے گیان اندرے کل 10 بن جاتے ہیں یہ دراصل ten directions ہیں اور اس شریر میں 10 وایو یعنی ten layers of air ہیں جنکو 10 ادھار کی دس شکتیاں کہتے ہیں۔ اس وایو کو سمیر کے نام سے بھی کہا جاتا ہے۔ اس اوپر کے مد میں چد آنند کی دیو ویمرش کے پرکاش روپ سواتنتری شکتی والا اور چھے (6) گن یعنی سروگیتا = All knowledge اور ترپتی = All full or always full of everything انادی بودھ = His knowledge is eternal and ancient سوتنترتا = (whatever he wants he can go / He is free without any bondage) نتیم الپت شکتی (His energy never gets exhausted) (6) اننت شکتی والا (His energy is limitless) چد گن امرتیشور بھیرو ناتھ کی میں استوتی کرتا ہوں جو اس شریر میں بیٹھا ہوا ہے۔ جو اس اپنے آتما کے ساتھ ایکی بھاو پراپت کرنے کے لیے استوتی کرتا ہوں۔ یعنی پوجا کرتا ہوں یا پرنام کرتا ہوں =

विगलति भवदौर्गत्यं कचति ।
मोक्षश्री श्रयति हृत्कंजं
प्रसरति परमानन्दो
यत्र तदीशार्चनं जयति ॥

اس امرتیشور ناتھ بھیرو کی پوجا کی جے جے کار ہو جس پوجا سے سنسار کی درگتی ختم ہوتی ہے۔ اور جس کی پوجا سے موکش لکشمی پراپت ہوتی ہے۔ اور جس کی پوجا سے ہردے روپی کمل کھل جاتا ہے۔ اور جس پوجا میں پرم آنند وکاس میں آجاتا ہے۔

कृत्वाधारधरां चमत्कृतिरस प्रोक्षाक्षुणक्षालता-
मातैर्मानसतः स्वभावकुसुमैः स्वामोदसंदोहिभिः।
आनन्दामृतनिर्भर स्वहृदयानर्घ्यार्घ्य पात्रक्रमात्
त्वां देव्या सह देहदेवसदने देवाऽर्चयेऽहर्निशम् ॥

नानास्वाद रसाम्भिमां त्रिजगतिं हृच्चक्रयन्त्रार्पिता-
मूर्ध्वाधस्त विवेक गौरव भराम्निष्पीड्य निःष्यन्दितम्।
यत्संवित्परमामृतं मृतिजरा जन्मापहं जृम्भते
तेन त्वां हविषा परेण परमे सन्तर्पयेऽहर्निशम् ॥

tarts biting or troubling others. The poor dog uffers. It is punished by a law court. The owners of such dogs neither take care of their pets nor attend them personally. Although they claim to be true dog-lovers, they hate training. Have they ever realised that if their dogs had been properly kept and trained, much of the problem would not have arisen? Misalliances, road accidents, contagious diseases and rabies occur owing to the negligence of such owners. Dogs love their homes by nature and if they are affectionately treated, ordinarily they will not go out and wander.

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उपाश्रयानं चिद्रसस्यैवं
साकारत्वमपागतम् ।
जगद्रूपतया वन्दे
प्रत्यक्षं भैरवं वपुः ॥

Dvāreśā navarandhragāḥ hṛidayago-
vāsturgaṇeṣo mahān
śabdādya guravaḥ samīradaśakaṁ
tvādhāraśaktyātmakam |
ciddevo'thavimarśaśaktisahitaḥ
ṣāḍguṇyamaṅgāvali-
rlokeśāḥ karaṇāni yasyā mahimā
taṁ netranāthaṁ stumaḥ ||

vigalati bhavadaurgatyaṁ mokṣaśrīḥ
śrayati hṛitkajaṁ kacati |
prasarati paramānando yatra
tadīśārcanaṁ jayati ||

Oṁ Juṁ Saḥ Amṛiteśvara Bhairavāya Namaḥ

Oṁ	Antarālīnatattvaughaṁ cidānandaghanaṁ mahat | yattattvaṁ śaivadhāmākhyaṁ tadomityabhidhīyate ||
Juṁ	Tādṛigātmaparāmarśaśālinī śaktirasya yā | deśakālāparicchinnā sā juṁ śabdena kathyate ||
Saḥ	Sisṛikṣollekhanirmāṇaśaktitritaye nirbharā | Jagato yeśitā śaktiḥ sā sa ityucyate sphuṭam ||
Amṛiteśvara	Svaśaktyabhivyaktimaye mokṣe'syaiśvaryayogataḥ | svopāsakānām amṛiteśvaratvaṁ tasya susphuṭam ||
Bhairavāya	Nīlaharṣādibhedena yadbāhyābhyantaraṁ jagat | ahamityāmṛiśanpūrṇo bhairavaḥ samudāhṛitaḥ ||
Namaḥ	Dehaprāṇasukhādīnāṁ nyagbhāvādbhaktasaṁhateḥ | yā cidātmani viśrāntirnamaḥ śabdena socyate ||

Trayīsaptacaturyugmamaye tritayavartmani |
sthito yaḥ śaktisahitaḥ sa jayatyamṛiteśvaraḥ ||

Ātmendudhāmani yugeśanareśaputra-
citrāṁ triśūlabiladhāmani sṛiṣṭaśaktim |
vaisargike citipade'pyatha puṇḍarīkāṁ
kāñcitparāṁ trikaparāṁ praṇamāmi devīm ||

tanmadhye tu parādevī dakṣiṇe ca parāparā |
aparā vāmaśṛiṅge tu madhyaśṛiṅgordhvataḥ śṛiṇu ||

yā sā saṁkarṣiṇī devī parātītā vyavasthitā ||

श्रीगुरवे नमः

नमामि सद्गुरुं शान्तं
प्रत्यक्षं शिवरूपिणम्।
शिरसा योगपीठस्थं
धर्मकामार्थसिद्धये ॥१॥

श्रीगुरुं परमानन्दं
वन्दाम्यानन्दविग्रहम्।
यस्य सान्निधिमात्रेण
चिदानन्दायते परम् ॥२॥

अज्ञानतिमिरान्धस्य
ज्ञानाञ्जनशलाकया।
चक्षुरुन्मीलितं येन
तस्मै श्रीगुरवे नमः ॥३॥

अखण्डमण्डलाकारं
व्याप्तं येन चराचरम्।
तत्पदं दर्शितं येन
तस्मै श्रीगुरवे नमः ॥४॥

गुरुर्ब्रह्मा गुरुर्विष्णु-
गुरुःसाक्षान्महेश्वरः।
गुरुरेव जगत्सर्वं
तस्मै श्रीगुरवे नमः ॥५॥

नमस्ते नाथ भगवन्
शिवाय गुरुरूपिणे।
विद्यावतारसंसिद्धयै
स्वीकृतानेकविग्रह ॥६॥

नवाय नवरूपाय
परमार्थैकरूपिणे।
सर्वाज्ञानतमोभेद-
भानवे चिद्घनाय ते ॥७॥

स्वतंत्राय दयाकॢप्त-
विग्रहाय परात्मने।
परतंत्राय भक्तानां
भव्यानां भव्यरूपिणे ॥८॥

ज्ञानिनां ज्ञानरूपाय
प्रकाशाय प्रकाशिनाम्।
विवेकिनां विवेकाय
विमर्शाय विमर्शिनाम् ॥९॥

पुरस्तात्पार्श्वयोः पृष्ठे
नमस्कुर्यामुपर्यधः।
सदा सच्चित्तरूपेण
करोमि तव शासनम् ॥१०॥

प्रकाशानन्दनाथं च
विमर्शानन्दनाथकम्।
आनन्दानन्दनाथं च
दिव्यौघं गुरुमण्डलम् ॥११॥

श्रीसत्यानन्दनाथाहं
श्रीज्ञानानन्दनाथकम्।
श्रीपूर्णानन्दनाथं च
सिद्धौघास्पूजयाम्यहम् ॥१२॥

प्रतिभानन्दनाथाख्यं
स्वभावानन्दनाथकम्।
श्रीसुधानन्दनाथाहं
मानवौघान्गुरून्भजे ॥१३॥

ध्यानमूलं गुरोर्मूर्त्तिः
पूजामूलं गुरोः पदम्।
शास्त्रमूलं गुरोर्वाक्यं
मोक्षमूलं गुरोः कृपा ॥१४॥

येन प्रकाशितं ज्योतिः
शिष्यमोहतमोऽपहम्।
कारुण्यामृतपूर्णाय
तस्मै श्रीगुरवे नमः ॥१५॥

आब्रह्मस्तम्भपर्यन्तं
यस्य मे गुरुसंततिः।
तस्य मे सर्वशिष्यस्य
को न पूज्यो महीतले ॥१६॥

गुरुः शिवः समाख्यातो
गुरुः परमकारणम्।
गुरौ तुष्टे जगत्तुष्टं
सदेवासुरमानुषम् ॥१७॥

गुरुरेव परो मन्त्रो
गुरुरेव परो जपः।
गुरुरेव परा विद्या
नास्ति किंचिद्गुरुं विना ॥१८॥

श्रीगुरुं द्विभुजं शान्तम्
वराभयकराम्बुजम्।
पूर्णेन्दुवदनाम्भोजं
हसन्तं शक्तिसंयुतम् ॥१९॥

श्वेतवस्त्रपरीधानं
नानालङ्कारभूषणम्।
आनन्दमुदितं देवं
ध्यायेत्पङ्कजविष्टरे ॥२०॥

यो गुरुः स शिवः प्रोक्तो
यः शिवः स गुरुः स्मृतः।
उभयोरन्तरं नास्ति
गुरोरपि शिवस्य च ॥२१॥

गुरुः शिवगतो ज्ञेयः
शिवो गुरुमुखोद्गतः।
यो गुरुः स शिवः साक्षात्
पूजनीयः प्रयत्नतः ॥२२॥

गोभिर्यस्य निरन्तराभिरभितो
द्वैतान्धकारक्षयात्
सर्वाशाप्रविकासनेन पुरुषाः
सुप्ताः प्रबुद्धाः कृताः।
पादा तस्य जयन्ति सद्गुरुमहा-
हंसस्य यत्प्रक्रमैः
भिन्ना मन्मतिषट्पदी रसयति
श्रीशैवशास्त्राब्जिनीम् ॥२

कर्त्तव्याकरणानि तद्गुरुपदा-
म्भोजस्तवे चातुरी
जिह्वीभूय विवर्जितात्मगुणसं-
योगैर्भवद्भिः ध्रुवम्।
तर्कव्याकरणागमैः सह महा-
पुण्योपलभ्यैर्यतो
युष्मं यत्प्रतिपादितैः सफलतां
सेवध्वमस्मिन्भवे ॥२४॥

ब्रह्मानन्दं परमसुखदं
केवलं ज्ञानमूर्त्तिम्
द्वन्द्वातीतं गगनसदृशं
तत्त्वमस्यादिलक्ष्यम् ॥

एकं नित्यं विमलमचलं
सर्वदा साक्षिभूतं
भावातीतं त्रिगुणरहितं
सद्गुरुं तं नमामि ॥२५॥

तावदार्त्तिभयं ताव-
त्तावच्छोकभ्रमादयः।
यावन्नायाति शरणं
श्रीगुरोः पादुकास्मृतिम् ॥२६॥

देव्युवाच

प्रायश्चित विहीनस्य
फलं भोगाय केवलम्।
सर्वसाक्षी महादेवो
नरकान सृजत्पुनः ॥२७॥

तस्मात्सर्वप्रयत्नेन
प्रायश्चित्तमिहैव तु।
कृतस्य कर्मणः कुर्या-
दवलेपो भवेद्यदि ॥२८॥

प्रामादिकमहादोष-
प्रविलापनकारणम्।
प्रायश्चित्तं परं सत्यं
श्रीगुरुपादुकास्मृतिः ॥२९॥

त्वयैवोक्तं महेशान
कथं स्मर्त्तव्यमीश्वर।
वद मे कृपया देव
श्रीगुरोः पादुकास्मृतिः ॥३०॥

श्रीभैरव उवाच

शृणु देवि प्रवक्ष्यामि
श्रीगुरोः पादुकास्मृतिम्।
प्रायश्चित्तविहीनानां
सर्वपापहरं कलौ ॥३१॥

यस्य श्रीपादरजसा
रञ्जयन्मस्तकं शिवः।
रमते सह पार्वत्या
तस्य श्रीपादुकास्मृतिः ॥३२॥

यो मोहतमसाक्रान्त-
मुद्धरत्यन्धकूपतः।
केवलं कृपया नाथ-
स्तस्य श्रीपादुकास्मृतिः ॥३३॥

यस्य त्रैलोक्यमखिलं
सच्चिदानन्दलक्षणम् ।
पूर्यते स्वगुणैः शक्त्या
तस्य श्रीपादुकास्मृतिः ॥३४॥

यस्य त्रैलोक्यमखिलं
वशे तिष्ठत्यशेषतः ।
सद्दृष्टिपातमात्रेण
तस्य श्रीपादुकास्मृतिः ॥३५॥

यस्मै सर्वस्वमात्मान-
मेकीकृत्यापि भक्तितः ।
समर्पयति सच्छिष्य-
स्तस्य श्रीपादुकास्मृतिः ॥३६॥

यमाश्रित्यात्मविज्ञानं
संविदे मृगयामहे ।
हेतुकैर्मोषितं दोषै-
स्तस्य श्रीपादुकास्मृतिः ॥३७॥

यस्मिन्सृष्टिस्थितिध्वंस-
पिधानानुग्रहात्मकम् ।
प्रकाश्यते पञ्चकृत्यं
तस्य श्रीपादुकास्मृतिः ॥३८॥

मूले हृदि ललाटे च
द्वादशान्ते परः शिवः ।
यस्याज्ञां पालयन्नास्ते
तस्य श्रीपादुकास्मृतिः ॥३९॥

यस्य पादतले सिन्धुः
पादाग्रे कुलपर्वताः ।
गुल्फे नक्षत्रवृन्दानि
तस्य श्रीपादुकास्मृतिः ॥४०॥

वनस्पतिस्तथा रोम्णि
शतरुद्राश्च जङ्घयोः ।
जान्वोः त्रिदशसन्दोहा-
स्तस्य श्रीपादुकास्मृतिः ॥४१॥

आधारे परमा शक्ति-
र्नाभिचक्रे हृदाज्ञयोः ।
योगिनीनां चतुःषष्टि-
स्तस्य श्रीपादुकास्मृतिः ॥४२॥

हृदये मातरः कण्ठे
शिरः पीठोपपीठयोः ।
चिबुके यस्य देवाश्च
तस्य श्रीपादुकास्मृतिः ॥४३॥

यज्ञः कपोलयुग्मे च
जिह्वाग्रे च सरस्वती ।
यस्य दन्तेषु मन्त्राश्च
तस्य श्रीपादुकास्मृतिः ॥४४॥

स्कन्दे च खेचरादेवा-
स्त्रिनेत्रे तेजसस्त्रयः ।
लिपित्रयं ललाटे च
तस्य श्रीपादुकास्मृतिः ॥४५॥

इडापिंगलयोरत्र
गंगा च यमुना तथा।
मध्ये सरस्वती यस्य
तस्य श्रीपादुकास्मृतिः॥ ४६॥

आद्यंते दृढभेदस्य
पशुपाशविमोचनम्।
यामाहुः शाम्भवी वाच-
स्तस्य श्रीपादुकास्मृतिः॥ ४७॥

ऊर्वोश्च सिद्धवीरेन्द्राः
लिंगमूले च भैरवः।
लिंगाग्रेऽमृतरसो यस्य
तस्य श्रीपादुकास्मृतिः॥ ४८॥

गुरुः शिवो गुरुर्विष्णु-
र्गुरुर्ब्रह्मा गुरुः परः।
गुरुरग्निर्गुरुर्मन्त्रो
भानुरिन्द्रस्तथैव च॥ ४९॥

अत्यत्सर्वं निष्प्रपञ्चं
सप्रपञ्चं गुरुः स्मृतः।
तस्माच्छ्रीपादुकाध्यानं
सर्वपापनिकृन्तनम्॥ ५०॥

श्रीगुरोः पादुकास्तोत्रं
प्रातरुत्थाय यः पठेत्।
नश्यन्ति तस्य पापानि
वह्निना तूलराशिवत्॥ ५१॥

पठितव्यं प्रयत्नेन
श्रोतव्यं भक्तिशालिभिः।
भोगमोक्षार्थिभिस्तस्मात्
सद्भिरागमपारगैः॥ ५२॥

गुरुगम्यं भवेत्सर्वं
गुरुरेव प्रजापतिः।
गुरुस्तुष्टो हरस्तुष्ट-
स्तस्मै श्रीगुरवे नमः॥ ५३॥

येनाभेदप्रकाशेन
भेदध्वान्तं विलापितम्।
नौमि तं सद्गुरुं हंसं
हृत्पंकजविकासकम्॥ ५४॥

महारोगे महोत्पाते
महादुःखे महाभये।
महापदि महापापे
स्मृता रक्षति पादुका॥ ५५॥

गुरुरेव परादेवी
गुरुरेव परागतिः।
गुरुमुल्लंघ्य यः कुर्यात्
किञ्चित्स निरये व्रजेत्॥ ५६॥

श्रीमत्परंब्रह्मगुरुं नमामि
श्रीमत्परंब्रह्मगुरुं भजामि।
श्रीमत्परंब्रह्मगुरुं वदामि
श्रीमत्परंब्रह्मगुरुं श्रयामि॥ ५७॥

गुकारस्त्वन्धकारः स्या-
द्रुकारस्तन्निरोधकः।
अन्धकारनिरोधेन
गुरुरित्यभिधीयते ॥ ५८॥

गुरवो बहवः सन्ति
शिष्यवित्तापहारकाः।
दुर्लभोऽयं गुरुर्देवि
शिष्यसंतापहारकः॥ ५९॥

वन्दे श्रीविमलं प्रसन्नवदनं
कारुण्यरूपं परं
ध्यानासक्तहृदाम्बुजं
सुरसरिन्मौलिं त्रिनेत्रं हरम्।

त्रैगुण्यावृतमानसं भगवते
भक्तिप्रदं चिन्मयं
ध्यायेत्फुल्लसरोरुहाक्षिसततं
देवं शिवाख्यं गुरुम् ॥ ६०॥

यस्य स्मरणमात्रेण
ज्ञानमुत्पद्यते स्वयम्।
स एव सर्वसंपत्ति-
स्तस्मै श्रीगुरवे नमः॥ ६१॥

चैतन्यं स्वाशिवं शान्तं
व्योमातीतं निरञ्जनम्।
नादबिन्दुकलातीतं
तस्मै श्रीगुरवे नमः॥ ६२॥

येन स्मृतेन भवपाशनिकृन्तनैका
संवित्समुल्लसति सर्वगता शिवाख्या।
नृणामनुत्तरपदप्रविकासहेतु-
स्तस्मै नमोऽस्तु गुरवे परमेश्वराय ॥ ६३

घोरसंसारकान्तार-
समुत्तारैकहेतवे।
नमस्ते चित्स्वरूपाय
शिवाय गुरवे नमः ॥ ६४॥

अहंममेति विच्छन्न-
मदौघोऽज्ञानवारणः।
निहतो लीलया येन
गुरुसिंहं नमामि तम् ॥ ६५॥

नमस्ते गुरवे तस्मै
इष्टदेवस्वरूपिणे।
यस्य वागमृतं हन्ति
विषं संसारसंज्ञकम् ॥ ६६॥

कोटिकोटिमहादानात्कोटिकोटिमहाव्रतात्
कोटिकोटिमहायज्ञात्परा श्रीपादुकास्मृतिः॥ ६७
कोटिमन्त्रजपात्कोटिपुण्यतीर्थावगाहनात्।
कोटिदेवार्चनाद्देवि परा श्रीपादुकास्मृतिः॥ ६८॥
सकृच्छ्रीपादुकां देवि यो वा जपति भक्तितः।
स सर्वपापरहितः प्राप्नोति परमां गतिम् ॥ ६९॥
श्रीस्वामिचरणाम्भोजं यस्यां दिशि विराजते।
तस्यै दिशे नमस्कुर्याद्भक्त्या प्रतिदिनं प्रिये ॥ ७०॥
गुरुमूला क्रियाः सर्वा लोकेऽस्मिन्कुलनायिके।
तावत्तेभ्यो गुरुर्नित्यं सिद्ध्यर्थं भक्तिसंयुतैः॥ ७१॥

तावद्भ्रमति संसारे सर्वदुःखवशीकृतः।
यावन्नायाति शरणं श्रीगुरुं भक्तिवत्सलम् ॥७२॥
तावद्दाशोधयेच्छिष्यः सुप्रसन्नो यथा गुरुः।
गुरौ प्रसन्ने शिष्यस्य सद्यः पापक्षयो भवेत् ॥७३॥
यदि वा परितुष्टेन गुरुणा यत्र कुत्रचित्।
मुक्तोऽसीति समादिष्टः शिष्यो मुक्तो भवेत्प्रिये ॥७४॥
अथवा निष्प्रपञ्चेन धाम्ना केनचिदीश्वरि।
करोमि गुरुरूपेण पशुपाशविमोचनम् ॥७५॥
यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ।
? तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥७६॥
गुरुभक्त्या यथा देवि प्राप्यन्ते सर्वसिद्धयः।
यज्ञदानतपस्तीर्थव्रताद्यैर्न तथा प्रिये ॥७७॥
किं तीर्थाटैर्महायासैः किं व्रतैः कायशोषणैः।
निर्व्याजसेवां देवेशि भक्त्या कुर्वन्ति ये गुरौ ॥७८॥

कायक्लेशेन महता तपसा वापि यत्फलम्।
तत्फलं लभते देवि सुखेन गुरुसेवया ॥७९॥
न योगो न तपो नार्चाक्रमः कोऽपि प्रणीयते।
अमाये कुलमार्गेऽस्मिन् भक्तिरेका विशिष्यते ॥८०॥
गुरौ मनुष्यबुद्धिं च मंत्रे चाक्षरबुद्धिकम्।
प्रतिमासु शिलाबुद्धिं कुर्वाणो नरकं व्रजेत् ॥८१॥
गुरुः पिता गुरुर्माता गुरुर्देवो गुरुर्गतिः।
शिवे रुष्टे गुरुस्त्राता गुरौ रुष्टे न कश्चन ॥८२॥
गुर्वर्थं धारयेद्देहं तदर्थं धनमर्जयेत्।
निजप्राणान्परित्यज्य गुरुकार्यं समाचरेत् ॥८३॥
गुर्वाग्रे न तपः कुर्यान्नोपवासादिकं व्रतम्।
तीर्थयात्रां च नो कुर्यान्नाभ्युयादात्मशुद्धये ॥८४॥
गुरौ संनिहिते यस्तु पूजयेदन्यमीश्वरि।
स याति नरकं घोरं सा पूजा निष्फला भवेत् ॥८५॥

दर्शनार्थं गुरौ गच्छंशिष्य शुश्रूषणाम्बिके।
पदे पदेऽश्वमेधस्य फलमाप्नोति नित्यशः ॥८६॥
केवलं गुरुशुश्रूषा मत्कृपाकारिणी प्रिये।
मद्भक्तिसहिता सा च सर्वकामफलप्रदा ॥८७॥
क्षीयन्ते सर्वपापानि वर्धन्ते पुण्यराशयः।
सिद्ध्यन्ते सर्वकार्याणि सद्गुरोर्दर्शनात्प्रिये ॥८८॥
श्रीगुरोरर्चनं पूजा गुरोर्नामस्मृतिर्जपः।
सर्वाज्ञाकरणं कृत्यं शुश्रूषा भजनं गुरोः ॥८९॥
विनोपचारं नोतिष्ठेद्गुर्वाग्रे नेच्छया विशेत्।
मुखावलोकी सेवेत तदुक्तं च समाचरेत् ॥९०॥
सदसद्यद्गुरुर्ब्रूयात्तत्कार्यमविशंकया।
निग्रहेऽनुग्रहे वापि गुरुरेव हि कारणम् ॥९१॥
गच्छंस्तिष्ठं स्वपञ्जाग्रञ्जपञ्जुह्वन्प्रपूजयेत्।
गुर्वाज्ञामेव कुर्वीत तद्गतेनान्तरात्मना ॥९२॥

सर्वदा निवसेद्भक्त्या शिष्यः श्रीगुरुसन्निधौ।
छायाभूमिपरित्यागी नेतरस्त्वातिभक्तिमान् ॥९३॥
अधःस्थे तु गुरावूर्ध्वे न तिष्ठेत्तु कदाचन।
न गच्छेदग्रतस्तस्य न विशेदुत्थिते गुरौ ॥९४॥
विषमे वा समे वापि स्थाने तिष्ठन्तमीश्वरि।
श्रीगुरुं न त्यजेद्देवि तदा तिष्ठेद्व्रजेत्ततः ॥९५॥
किं बहूक्तेन देवेशि सद्गुरुः परमेश्वरः।
तत्सेवैव परं कार्या भक्त्या प्राणैर्धनैरपि ॥९६॥
संसारजनकारुण्याद्धृदया परमेश्वरः।
गुरुरूपेण सर्वत्र स्थितो नास्त्यत्र संशयः ॥९७॥
किं वक्ष्यामि ते भद्रे माहात्म्यं सद्गुरोः परम्।
गुरुभक्तिविहीनानां न मुक्तिर्बहुजन्मभिः ॥९८॥
इहलोके भोगसिद्धिः परत्र स्वर्गमुक्तिभूः।
गुरुभक्त्यैव देवेशि नान्यः पन्था इति श्रुतिः ॥९९॥

शुक्लाम्बरधरं विष्णुं शशिवर्णं सुशोभनम्।
वरं च वामहस्तेन तत्त्वमुद्रां च दक्षिणे ॥१००॥
अमलाविमलगात्रं ज्योतिरेकप्रकाशम्।
प्रभवाविभवसाक्षी सच्चिदानन्दरूपम् ॥१०१॥
समरसस्वस्वभावं क्षेममानन्दनित्यम्
सकलभुवनवासं सद्गुरुं तं नमामि ॥१०१॥
सहस्रदलपंकजे सकलशीतरश्मिप्रभम्
वराभयकराम्बुजं विमलगंधपुष्पाम्बरम्।
प्रसन्नवदनेक्षणं सकलदेवतारूपिणम्
स्मरेच्छिरसि संततं तदभिधानपूर्वं गुरुम् ॥१०२
निःसक्तमणिपादुकानियमिताघकोलाहलं
स्फुरत्किसलयारुणं नखसमुल्लसच्चन्द्रकम्।
परामृतसरोवरोदितसरोजसद्रोचिषम्।
भजामि शिरसि स्थितं गुरुपदारविन्दद्वयम्॥
॥१०३॥

श्रीनाथादिगुरुत्रयं गणपतिं
पीठत्रयं भैरवम्
सिद्धेभ्यो वटुकत्रयं पदयुगं
दूतीक्रमं शांभवम्।
वीरेशाष्टचतुष्टषष्टिनवकं
वीरावलीपञ्चकम्।
श्रीमन्मालिनिमन्त्रराजसहितं
वन्दे गुरोर्मण्डलम् ॥१०४॥

इति श्रीकौलार्णवे महातंत्रे
श्रीगुरुगीता समाप्तेति शिवम् ॥

प्राकट्यगुह्यादिविभासिकायै
गूढात्मनेवैप्रकटात्मने च ।
परस्परं वै ह्युभयात्मने ते
नमः शिवायै च नमः शिवाय ॥९॥

यया विना यो न बिभर्ति रूपम्
यतो या न दधाति सत्ताम् ।
तदात्मिकायै च तदात्मने च
नमः शिवायै च नमः शिवाय ॥१०॥

यैवास्ति सर्वं किल यस्य चैका
यस्याश्च सर्वं ननु योऽद्वितीयः ।
तस्यै च तस्मै च महात्मने वै
नमः शिवायै च नमः शिवाय ॥११॥

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श्री ईश्वरप्रत्यभिज्ञाविवृत्तिविमर्शिन्यामभिनवगुप्तनाथ पादैः स्तुता बीजसमुद्भूताः अमृताद्या रुद्राः।

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ज्ञानाधिकारः

[१. अमृतः] प्रथमे विमर्शे वाचकः (अ)

अमृतमनन्तमनुत्तरम्
अघोरषोडशाकशक्तिचक्रगतम्।
औन्मनसपदनिरूढि-
प्रथमोपोद्घातक वन्दे ॥१॥

[२. अमृतपूर्णः] द्वितीये विमर्शे वाचकः (आ)

आनन्दममृतपूर्णं
सामनसे परपदे पर सत्यम्।
घटितानुत्तरदृढतम-
निरूढिभाज शिव वन्दे ॥२॥

[३. अमृताभः] तृतीये विमर्शे वाचकः (इ)

इच्छाशक्तिसुनिर्भर-
ममृताभमनन्तभुवनजननपटुम्।
वन्दे स्वशक्तिलहरी-
बहलितभैरवपरानन्दम् ॥३॥

[४. अमृतद्रवः] चतुर्थे विमर्शे वाचकः (ई)

ईश्वरमशेषताप -
प्रशमनममृतद्रवं सदा वन्दे ।
अप्रतिघातिस्वेच्छा -
विकासविश्रान्तममृतकरमौलिम् ॥४॥

[५. अमृतौघः] पञ्चमे विमर्शे वाचकः (उ)

यदनुत्तरसंबोधादा -
नन्दविकस्वरेच्छया पूर्णम् ।
ईश्वरमुन्मिषद -
मृतौघसुन्दरं तत्स्तुवे धाम ॥५॥

[६. अमृतोर्मिः] षष्ठे विमर्शे वाचकः (ऊ)

अहमानन्दघनेच्छा -
घटितेश्वरतोन्मिषत्समस्तोर्मिः ।
इत्युल्लासतरङ्गित -
ममृतोर्मिमहं चिदर्णवं वन्दे ॥६॥

[७. अमृतस्यन्दनः] सप्तमे विमर्शे वाचकः (ऋ)

स्वप्रसरप्रेङ्खितविलस -
दूर्मिसंक्षुभितचिद्रसापूरम् ।
अमृतस्यन्दनसारं
भैरवसंविन्महार्णवं वन्दे ॥७॥

[८. अमृताङ्गः] अष्टमे विमर्शे वाचकः (ॠ)

पूर्वं यदनुत्तर -
ममृतभूमिमासाद्य सप्तमीं कलनाम् ।
विश्राम्यति तत्प्रणमाम्य -
मृताङ्गदं परानन्दे ॥८॥

क्रियाधिकारः

[९. अमृतवपुः] प्रथमे विमर्शे वाचकः (लृ)

शिवममृतवपुष-
ममृतकलाचतुष्टयतृतीयभागजुषम्।
प्रणमामि भासयन्तं
क्रमरहितेऽपि क्रममनेकम् ॥ ९॥

[१०. अमृतोद्धारः] द्वितीये विमर्शे वाचकः (लॄ)

संजीवनतुर्यकला-
कलितविबोधं समस्तभावानाम्।
दूषणविषशीर्णाना-
ममृतोद्धारं शिवं वन्दे ॥ १०॥

[११. अमृतास्यः] तृतीये विमर्शे वाचकः (ए)

एकमनुत्तररूपात्
प्रभृतित्रिकशक्तिपूरितानन्दम्।
अमृतास्यमस्य जगतः
प्रमाणभूतं शिवं वन्दे ॥ ११॥

[१२. अमृततनुः] चतुर्थे विमर्शे वाचकः (ऐ)

ऐक्यपरमार्थकलया
त्रिशक्तियुगघटितवैश्वरूप्यमहम्।
अमृततनुमतनुबोध-
प्रसरमहाकारणं स्मरामि हरम् ॥ १२॥

आगमाधिकारः

[१३. अमृतसेचनः] प्रथमे विमर्शे वाचकः (ओ)

ओतप्रोतं सकलं
विद्धा स्वरसेन शिवमयीकुरुते।
योऽनुत्तरधाम्न्युदयन्
स्वयममृतनिषेचनं तमस्मि नतः ॥१३॥

[१४. अमृतमूर्तिः] द्वितीये विमर्शे वाचकः (औ)

औषधमाधिव्याधिषु
पाशत्रयशातनं त्रिशूलकरम्।
वन्देऽहममृतमूर्तिं
पूर्णत्रिकशक्तिपरमार्थम् ॥१४॥

तत्त्वसंग्रहाधिकारः

[१५. अमृतेशः] प्रथमे विमर्शे वाचकः (अं)

बैन्दवममृतरसमयं
वेद्यं योऽनुत्तरे निजे धाम्नि।
पूर्णीभावयति तमा-
ममृतेशं तं नमस्यामि ॥१५॥

[१६. सर्वामृतधरः] द्वितीये विमर्शे वाचकः (अः)

प्रसृतमनुत्तररूपा-
दानन्दादिक्रमेण विश्वमदः।
सर्वामृतधरमन्त-
र्बहिश्च विसृजन्तमभिवन्दे ॥१६॥

"ईश्वर - आश्रम"
गुप्त गंगा,
श्रीनगर (कश्मीर)

८.५.१९८५
अनुपूर्ण

ओऽम्

अथ शिवानिर्वाणस्तुतिः।

जयत्यऽनन्यसामान्यप्रकृष्टगुणवैभवः।
संसारनाटकारम्भनिर्वाहणकविः शिवः॥

....

ओं नमः शिवाय भूतभव्यभाविभावभाविने।
ओं भात्तमानगोयकल्पनाद्रुहे।
ओं भीमकान्तशान्तशक्तिशालिने।
ओं शाश्वताय शङ्कराय शम्भवे।
ओं निर्विकेतनिःस्वभावमूर्तये।
ओं निर्विकल्पनिष्प्रपञ्चसंविदे।
ओं निर्विवादनिष्प्रमाणसिद्धये।
ओं निर्मलायनिष्कलाय वेधसे।
ओं पार्थिवाय गंधमात्रसंविदे।
ओं षड्साद्यसाम्यरस्यतृप्तये॥२०॥
ओं तैजसाय रूपिताविरूपिणे।
ओं पावनाय सर्वभावसंस्पृशे।
ओं नाभसाय शब्दमात्रराचिणे।
ओं निर्गलन्मलव्यपाय पायवे।
ओं विश्वसृष्टि सौष्ठवैकमेधसे।
ओं सर्वतः प्रसारिपादसम्पदे।
ओं विश्वभोग्यभागयोग्यपाणये।
ओं वाचकप्रपञ्चवाच्यवाचिने।

ओं० नस्यगन्धसर्वगन्धबन्धवे ।

ओं० पद्गलालिनीलकन्त्रशालिने ।

ओं० चाक्षुषायविश्वरूप सन्दृशे: ।

ओं० तद्गुणत्रयविभागभूतये ।

ओं० पौरुषाय भोक्तृदाय मानिने ।

ओं० सर्वतो नियन्तृतानियानिने ।

ओं० कामभेदकल्पनोपकल्पिने ।

ओं० किञ्चिदेव वत्सलकरास्रजे ।

ओं० किञ्चिदेव वैकृतोपपादिने ।

ओं० सर्वभोग्यवर्धनोपरागिने ।

ओं० शुद्धविद्यतत्त्वमन्त्ररूपिणे ।

ओं० इच्छयाविकस्वरेशात्मने ॥ ३० ॥

ओं० सर्ववित्प्रभो सदाशिवाय ते ।

ओं० वाच्यवाचकादिशक्तिमत्ते ।

ओं० वर्णमन्त्रसत्पदोपपादिने ।

ओं० पञ्चधाकलाप्रपञ्चपञ्चिने ।

ओं० सौरजैनबौद्धशुद्धभागिने ।

ओं० भक्तिमात्रलभ्यदर्शनायते ।

ओं० सर्वतो गरीयसां गरीयसे ।

ओं० सर्वतो महीयसां महीयसे ।

ओं० सर्वतः स्थवीयसां स्थवीयसे ।

ओं० तुभ्यमस्त्वणीयसामणीयसे ।

ओं० मन्दराद्रिकन्दराधि शायिने।

ओं० जाह्नवाजोज्वलामजूटये।

ओं० भालचन्द्रचद्रिकाकिरीटिने।

ओं० सोमसूर्यवह्निमात्रनेत्र ते।

ओं० कालकूटकण्ठपीठसुप्रिये।

ओं० धर्मरूपपुङ्गवहवजाय ते।

ओं० भस्मधूलिशालिने त्रिशूलिने।

ओं० सर्वलोकपालिने कपालिने।

ओं० सर्वदैत्यमर्दिते कपर्दिने।

ओं० नागराजहारिणे विहारिणे।

ओं० शैलजाविलासिने सुरवासिने।

ओं० मन्मथप्रमाथिने पुर प्लुषे।

ओं० कालदेहदाहपुत्तिकारिणे।

ओं० नागकृत्ति वाससेऽप्यऽवासरने।

ओं० भीषणश्मशानभुमि वासिसे।

ओं० पीठशान्तिपाठकोपपादिने।

ओं० सिद्धिमन्त्रयोगिने वियोगिने।

ओं० सर्वहकृतुर्नयादिकारिणे।

ओं० सर्वतीर्थतीर्थता विधायिने।

ओं० सांङ्गवेदतत्विचारचारवे।

ओं० षट्पदार्थषोडशार्थवादिने।

ओं० सांख्ययोगपाञ्चरात्रपद्धिने।

ओं० धातृ विष्णु शंविकादि रूपिणे।

ओं० धातृविष्णुप्रमुखात्मरूपिणे।
ओं० भोगपदाय भोग्यभोगरूपिणे।
ओं० पावनाय पावनाय मन्त्रिणे।
ओं० पारमार्थपार्थितस्वरूपिणे।
ओं० सर्वमण्डलाधिपत्यशालिने।
ओं० सर्वशक्तिवासनानिवासिने।
ओं० सर्वतन्त्रवासनाररञ्जने।
ओं० सर्वमन्त्रदेवतानियोजिने।
ओं० स्वस्थिताय नित्यकर्ममालिने।
ओं० कालकल्पकल्पिने सुतल्पिने।
ओं० भक्तकाय सौख्यदाय शम्भवे।
ओं० भूर्भुवः स्वरात्मलक्ष्यलक्षिणे।
ओं० शून्यभावशान्तरूपधारिणे।
ओं० सर्वभावबुद्धबुद्धिहेतवे।
ओं० सर्वसिद्धिदायिने सुमायिने।
ओं० भक्तमात्रसंस्तुताय शूलिने ॥८०॥

ओम् नमः शिवाय भास्वते। ओं० भर्गाते। ओं० शर्वते।
ओं० गर्वते। ओं० खर्वते। ओं० पर्वते। ओं० रुद्रते।
ओं० भर्मिते। ओं० विष्णवे। ओं० जिष्णवे। ओं० धन्विने।
ओं० खड्गिने। ओं० चर्मिणे। ओं० वर्मिणे। ओं० कर्मिणे।
ओं० धर्मिणे। ओं० मार्मिणे। ओं० कामिने। ओं० योगिने।
ओं० भोगिने। ओं० तिष्ठते। ओं० गच्छते। ओं० हेतवे।
ओं० सेतवे। ओं० सर्वतः। ओं० सर्वशः। ओं० सर्वदा।
ओं० सर्वथा ॥१०८॥

भव शर्व रुद्र हर शङ्कर भूतपते गिरिश
गिरीश भर्ग शशि शेखर नलिगला त्रिनयन
वामदेव गिरिजाधव मारारिपो जयजय
देवदेव भगवन्भवतेऽस्तु नमः ॥
एतामष्टोत्तरशतनमस्कारसंस्कारपूतांभू-
तार्थव्याहृतिनुतिमुदाहृत्य मृत्यञ्चयस्या
कश्चिद्दूरान्यदिह कुशलं सञ्चिनोति
स्म किञ्चित्ते नान्येषां भवति यथाभी-
प्सितार्थस्य सिद्धिः ।
इति व्यासोक्त निर्वाणस्तुति

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SWAMI LAKSHAMAN JOO MAHARAJ
(1907-1991)

A LIFE SKETCH



Swami Lakshman Joo was born on May 9, 1907, Thursday at 4 pm at Namchabal, Fateh Kadal, Srinagar, Kashmir. He was the fifth child in a household of four boys and five girls. His father Pt. Naraindas Raina (also known as Nav Narayan) was the first man to have introduced House Boats in Kashmir and his mother Smt. Arnimali was a noble and god-fearing lady. Swamijee's birth came about through unusual *circumstances. By the time Swamiji's eldest* brother, Maheshwar Nath Raina had reached the age of eighteen, his mother had given birth to three more daughters but no sons. His parents wanted to have another boy. They approached Swami Ram, their family guru and asked him to give them something special, something magical, so they could have another son. Wanting very much to help, Swami Ram blessed an almond and gave it to Swamijee's mother to eat. As soon as the news of the birth of the new born was conveyed to Swami Ram, he literally danced in joy and exclaimed "I am Rama, let the child be called Lakshman." Finding the child far too precocious Lakshman Joo was put under the tutorage of Swami Rama.

It was at the age of 20, that he had the experience of self-realization for the first time. It was 4a.m.(Brahma Muhurta). After this, he would go into Samadhi even while he was in his workshop routine jobs. He now lost all interest in business, for which his father reprimanded him. Inner struggle ensued and finally the call of the spirit proved to be irresistible. He bowed to the inner self, as it were, and left home with only a Lion skin. A search for him followed but without success. His brothers, however, found a piece of paper with the following note left behind by the boy Lakshmana, "My dear brothers, I am leaving in search of the Supreme, kindly take care of my parents". The spiritual urge compelled the earnest aspirant to leave home for practising yoga at the famous ashram of Sadhamalyun in Handawara, Kashmir.

His father succeeded in persuading him to come to the city and accepting to live in a newly built house in their factory premises, as he had desired. Here the earnest scholar-saint devoted himself to the study of Kashmir Shaiva literature. Lakshmana Joo's father Pandit Naraian Das engaged the most efficient Pandit, Maheshwar Razdan, to teach his son Shaiva sastras at home. He also studied the Sanskrit grammar and the allied schools of Indian philosophy at full length.

For Kashmiri disciples he explained the tenets of Shaivism in a literary style full of elegance and wit. To general audience he spoke in lucid Hindi /Kashmiri.

Affectionately, Swamijee was called "Lal Sahib" or friend of God.

Swamiji travelled widely with his devotees to various pilgrimages in various parts of Kashmir and rest of India.

Swamiji used to come regularly to Jammu in the winter months in 1970's-1990's for nearly a period of 20 years. He stayed here at the residence of his ardent devotee Late Shri B.D.Raina. Here in Jammu, Swamiji used to preach principles of Shaivism to His devotees. Sometimes He used to visit the capital, New Delhi, on the request of his devotees living in New Delhi.

In 1990, Swamiji went to USA with some of his foreign devotees to propagate Kashmir Shaivism in spite of his frail health. In USA after some months of stay, Swamiji's health deteriorated. He came back to India in June 1991.

The great master of Kashmir Saivism, Swami Lakshman Joo left his mortal frame and merged into the Supreme Siva on 27th Sept. 91, Friday at NOIDA, U.P.

In the words of Abhinav-agupta, "Some beings are enlightened only for their own liberation, but others for the sake of redeeming the whole world-just as a firefly shines only for itself, jewels shine for others, the stars shine for more, the moon shines for still more and the sun bestows light on the whole universe." Swami Lakshaman joo is such a Sun indeed.

Swami Lakshman Joo Raina

C K GARYALI

Swami Lakshman Joo Raina is the last known philosopher-saint belonging to the Kashmir School of Shaivism. His contribution to the revival and understanding of Shaiva Siddanta (the Principle of Shiva) has been most profound and abiding. He is also recognised as the greatest contemporary scholar and teacher on the subject and has guided scholars around the world in their study of Shaivism. My personal relationship with him was of eternal love between a father and a daughter. All through his mortal life I have enjoyed his deepest affection and loving indulgence.

I first heard about the Swamiji from my cousin Jagata (Dr. Jagat Mohini Kaul). Jagata had just arrived from Srinagar to join the Lady Harding Medical College in Delhi. She was distantly related to the Swamiji and was very fond of him. She also fascinated me with the stories about him.

The Swamiji was born in one of the most respected and wealthy Pundit families of Kashmir. Born with a silver spoon in his mouth, his father Narayan Joo Raina, apart from owning lands, orchards and properties, owned more than hundred houseboats. Hence, he was known as Naav-Narayan (Boat Narayan). The child Lakshmana was always absorbed in thoughts of the Lord. To distract him and to involve him in the affairs of the world, his engagement was fixed at the tender age of thirteen with the young and innocent Sharada. At the very prospect of marriage, he ran away from home and was found only when his quest for Shiva was fulfilled.

These interim years he had spent in the company of some of the greatest sages of contemporary India. During his early days of renunciation, the Guru of all contemporary Gurus, Swami Shivananda Ji Maharaj had adopted him. At his Ashram in Rishikesh, Swamiji not only engaged himself in the service of leprosy patients, but also learnt his early lessons in spirituality. He also seems to have spent sometime with Swami Ramdas in his Ashram at Kanchangarh near Mangalore. He had met Anandmai Ma and he also won the love and affection of Ramana Maharishi with whom he stayed at Tiruvannamalai. It appears that when he first encountered Ramana, he fainted with ecstasy.

Eventually, his father learnt that there was a young sadhu matching the description of Swamiji at a place called Sadhu Ganga. His father requested him to come home and Swamiji eventually relented on the condition there will be no more talk of marriage and he would be permitted to build an Ashram on the most scenic banks of Dal Lake next to Nishat Garden in the land belonging to the family and preach and teach Shaivism to the spiritually hungry community of Kashmiri Pundits. That is how Ishwar-Ashram came into being. The child Sharada who was engaged to him to be married had in the meanwhile refused to marry anyone else and had also dedicated her life to Lord Shiva. After the ashram was built, she expressed her desire to enter the ashram and serve the cause of Shiva. Ever since she has stayed in the ashram. She reminds one of 'Sharda Ma' wife of 'Ramakrishna'. She indeed could be an incarnation of 'Sharda Ma'.

Swamiji was no ordinary renunciate. By the time he came back to Kashmir he was already hailed as a great philosopher-teacher of Shiva Siddanta. Scholars of Indian scriptures flocked to him from all parts of the world and he made every effort to share the knowledge he had acquired with all genuine seekers without any discrimination. He was the honorary principal of a Sanskrit college and a Professor Emeritus for Banaras Hindu University for PhD students of Indian Philosophy and taught many Indian and foreign students. He did not perform miracles and was totally dedicated to Gyan Marg, the path of knowledge.



One evening when I had just started work in the Psychiatric Department of the All India Institute of Medical Sciences, Jagata landed up at the institute. I was about to go home, but she insisted that Swamiji was on a rare visit to Delhi and we must go and see him. Jagata, though younger than me, always used to have her way. So instead *of going home I found myself entering the house of a Kashmiri Pundit devotee in Lajpat Nagar. Till* then I had never met any guru or a sage in my life so my heart was full of excitement and anticipation and fear of the unknown.

I distinctively remember Swamiji sitting on the floor in the lotus position, in the middle of the drawing room, surrounded by a large crowd of men and women. He had a long face and a broad forehead with a vermilion mark, and his eyes were closed in deep meditation. The room was vibrant with the chant of:

Shivoham Shivoham Shivoham Shivoham
Shivoham Shivoham Shivoham Shivoham
Shivoham Shivoham Shiva kevaloham
Shivoham Shivoham Shivoham Shivoham
Shivoham Shivoham Shivoham Shivoham
Shivoham Shivoham Shiva kevaloham

Meaning: (there is only Shiva, there is only Shiva, there is only Shiva - there is nothing but Shiva). Here Shiva meant the God Almighty.

We were hypnotised by his majestic looks and the dazzling aura emanating from his being. He appeared to be the very form of Shiva. It was the closest I have come to experiencing the divine in human form. We sat down on the floor and fell into the chant along with others. To my mind this has remained the sweetest chant about God till this day. Whenever I think of the God Almighty, my lips automatically whisper Shivoham Shivoham. Thus I acquired a guru mantra like a boon 'unsought'. It is amazing that in my long years of acquaintance with Swamiji, I never asked him for any spiritual favours other than seeking his company which in itself was an ultimate spiritual favour.

In the room full of adults, the experience we two teenagers were undergoing was so intense that the tears started rolling down our eyes. As he opened his eyes he spotted Jagata and me sitting in a far corner of the room. He captivated us with his gaze for a while and then beckoned us to come close to get *his blessings. Like twins we walked* over together and bowed in front of him with devotion. He patted us on our backs with an electrifying touch and gave us a piece of crystal candy each as prasadam. I went home with heavy steps as if drugged and euphoric with divine intoxication. I was sorry that I would never be seeing this sage again as he was leaving the very next day for Ishwar Ashram, his abode on the banks of the Dal Lake next to Nishat Garden in Srinagar.........

Next day at about four clock in the afternoon as I was completing my work in the outpatient unit of the Psychiatric Department of All India Institute of Medical Sciences when I saw Jagata rushing in. She was panting, having run up the four floors of the Out Patient Block of AIIMS as the lift did not work. She said Swamiji was at the car park, waiting in the cab. He was on his way to airport to catch the five o clock flight to Srinagar but he wanted to see you before he left.

Since our meeting of the previous evening, the thought of Swamiji had not left me and the eagerness to see him again was growing every moment. I could not believe that at that very moment he was sitting right down in the car park waiting to see me and bless me. As I dashed down hundreds of stairs, my heart overflowed with an intense and bounding energy coming from a great source of love.

As soon as he saw me Swamiji came out of car and hugged me. I felt as if the God Almighty was hugging me in the form of the divine father. He pulled a book out of the pocket of his grey Phiran (the long woolen cloak) he was wearing and gave it to me. It was essentially a book on Zen Buddhism called 'The Zen flesh Zen bones'. He had contributed to this book, a dialogue between Shiva and Parvati held in the holy cave of Amarnath' translated from Sanskrit. The dialogue was found in an ancient manuscript recently unearthed by him. 'The Zen Flesh Zen bones' became my primer to spiritual education. It also showed to me at an early age that Zen Buddhism, Buddhism, Advaita, Shaiva Siddanta, mysticism, Islamic Sufism all spring from a common source of spiritual realisation. What should matter to a human being is the spiritual realisation and not the source from which it came. He once again hugged me energizing my whole being. During this entire encounter we did not exchange a single word, but as he left for the airport he put his head out of the window of the cab and said, " Write to me".

I corresponded with Swamiji on and off, in happiness and in misery, like how one would write to a parent. I informed him religiously about such happenings as *my passing the IAS exams, my* romance, my marriage, my getting a daughter, my adopting a son, my successes, my failures and my disappointments with people or my work. Generally he took time off to reply to my trivial letters, writing beautifully, in black ink in his own hand with soul elevating contents. When I met my fiancé Dr. Rajkumar, a post graduate medical student at AIIMS and wrote to him that I had fallen in love. He replied, "One does not fall in love but only rises in love". These were amazing words giving ultimate importance to love and depicting it as the highest human achievement.

In April 1972 after I had just passed my IAS exams and was waiting to leave for Mussoorie, my aunt Jigri (Jagata's mother) called upon me to spend the summer in Kashmir and visit Ishwar Ashram. The 60th birthday celebrations of Swamiji was to take place and everyone from all parts of the world would be present. I felt this was a rare opportunity that I could not fore go. I was to leave Delhi for good and I did not know when I would get another chance to visit Kashmir and meet Swamiji. I accepted the invitation and left for Srinagar. I reached the ashram just on the birthday of Swamiji. He was seated motionless in the lotus position on a wooden seat and had been in meditation since the early hours of the morning. His face shone like the sun and his body looked ethereal. The ashram was thronging with thousands of devotees and students of Swamiji from different parts of India and abroad. They had come from places as diverse as Shivananda Ashram in Rishikesh, Varanasi in UP and London in UK. The devotees were continuously showering flowers on him, but he was not even aware of this. Soon he took the absolute form of an idol of Shiva and the devotees started performing holy abhishekam (bathing, anointing, decorating and worshipping with milk, rose water, and holy ash, flowers and incense, just as they would do to an idol of Shiva or Shiva Linga. This was the first time I saw a human being symbolising the divine in such totality that I almost started understanding the meaning of Advaita. After nearly twelve hours Swamiji rose from his samadhi. The atmosphere of the ashram which stood on the banks of the emerald hued Dal Lake and the fabled Nishat Garden was so enchanting and the air so rarified and pure. I spent a blissful week in the ashram while participating in all kinds of activities from decorating and cleaning the ashram, to helping in the kitchen and in serving food. After a very inspiring time in the ashram and after obtaining the blessings of Swamiji, I left for Delhi for my onward journey to Mussoorie to join the national Academy of Administration.

For many years I could not meet Swami Ji as and when I visited Kashmir he was away or when he was there I could not come. However, he remained always in my heart and was a great source of strength and solace to me. During 1981, my brother was getting married in Kashmir. As soon as I arrived in Srinagar, I found out that Swami Ji was in town. Swami Ji used to give audience only on Sundays and it was a Wednesday. It appeared that there was not even a remote chance of my being able to meet him. Even then, on arrival, I immediately left for Ishwar Ashram without wasting a minute. Everyone at home was busy preparing for the marriage so I had left home surreptitiously and took the bus from Lal Chowk to Nishat.

The bus, passing through the long and winding boulevard along the Dal Lake eventually reached Nishat Garden where Ishwar Ashram is located by the beautiful lake. Fortunately for me, the ashram door, which is normally kept closed, was open. I tip-toed in, not wanting to cause any disturbance. In front of me, in the closed verandah, I saw Shrika Ma having her lunch. She welcomed me but said, "Child, you know Swami Ji does not give audience except on Sundays and yet you have come today. He is upstairs in samadhi and would not come down till dinner time. What will you do now?"

She had barely spoken these words when we heard thumping of hurried footsteps on the wooden staircase. Within minutes, a beaming Swami Ji was down. He welcomed me with a hug and said mischievously, "I knew you were coming."

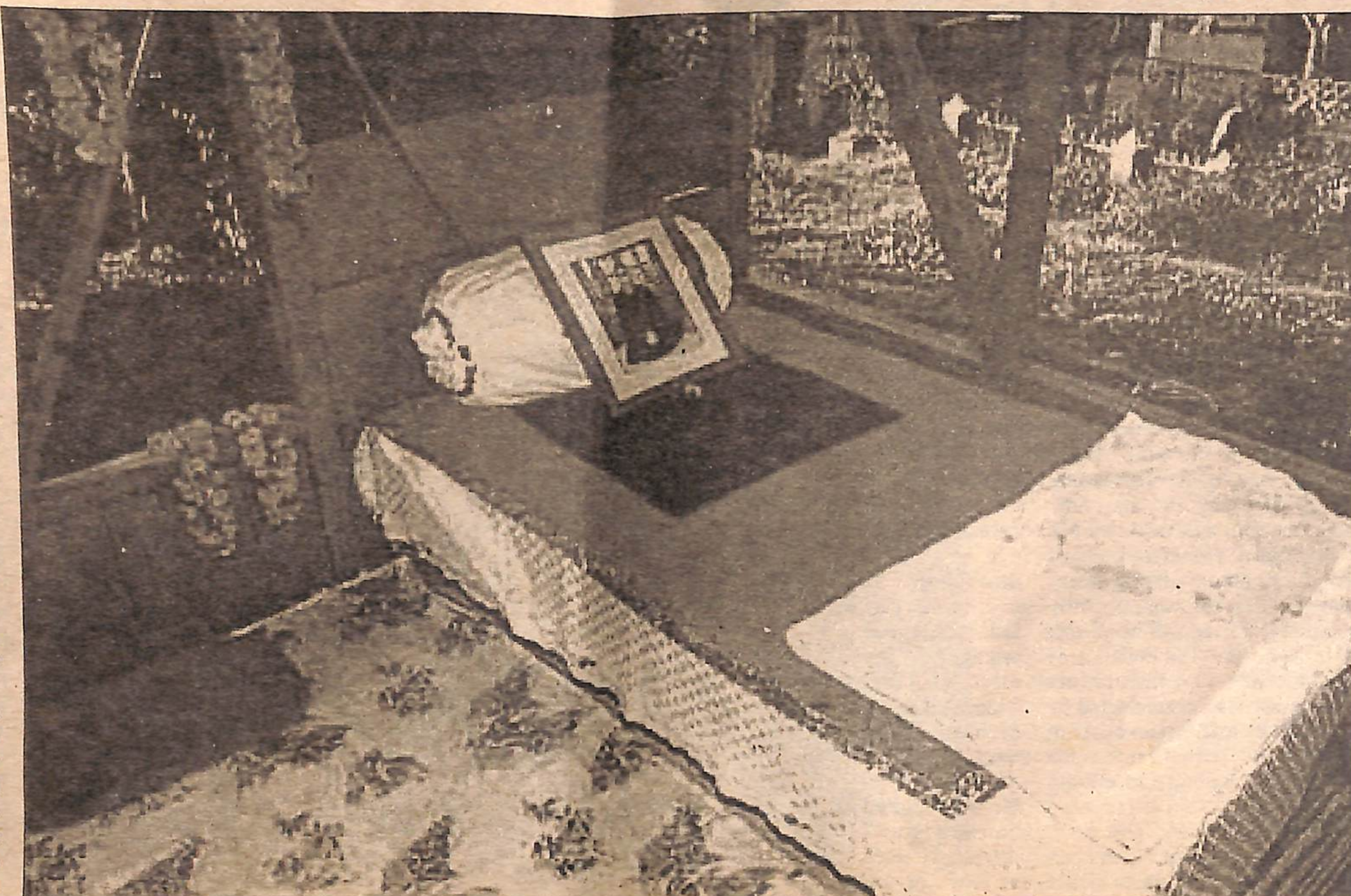
He spent a most delightful afternoon with me. We walked on the hillside. We took the ashram cows for grazing. He introduced me to all the cows, told me their names and made me feed them. Then we sat on the slope of the hill overlooking Dal Lake and chatted. Following that, I supervised the milking of the cows. Afterwards, the milk was taken to the

See Swami on page 7

KASHMIR SHAIVISM

THE FIFTEEN VERSES OF WISDOM

SRI ABHINAVA GUPTA



"Kashmir Shaivism is known as the Pure Trika system. It is 'the three-fold science of man and his world.' Kashmir Shaivism is a philosophy meant for any human being without restriction of caste, creed, color or gender. Trika philosophy is situated in the heart of that supreme energy of God consciousness. It teaches you to realize that this whole objective world, which is already in front of you, is not separate from God consciousness. You do not have to realize God situated in some seventh heaven. God and the individual are one. To realize this is the essence of Shaivism."

Spanda Means Vibration of Divine Consciousness. The teachings of Spanda Yoga Meditation are primarily based on the ancient, time-honored principles and practices of Trika Shaivism. This is the School of Spanda Yoga first established by Vasuguptacharya on the command of Lord Shiva, which flourished under Abhinavaguptacharya.

At one time, there existed a school with master teachers who lived exactly in the way they taught. This school was devoted to the study of the creation, sustenance and withdrawal of the universe. These master teachers of the Spanda School of Trika Shaivism spent generations in the study and practical application of energy flows and the realization of that place where Divinity and our "practical reality," called this world, meet.

These Acharyas were concerned with how we as human beings can perceive and understand our very existence as an aspect of one unifying energy, in order to better harness the forces of all creation, sustenance and withdrawal. Trika, in this context, stands for Shiva-Shakti-Nara; Shiva the Absolute, his active aspect, Shakti, and the individual soul, Nara; the three being one.

Shaivism is the oldest living faith in the world. Excavations in Mohenjodaro and Harappa reveal that Shaivism has a history that predates the Chalcolithic Age, thus making it the most ancient practiced spiritual path. Shaivism has three branches; Advaita (Trika) Shaiva, Vira Shaiva, and Shaiva Siddhanta. The Advaita (non-dualistic) branch flourished as The Spanda School (or Trika School) in the region now known as Kashmir province in Northern India.

The Advaita branch of Trika Shaivism (The Spanda School) existed starting in the early 9th century and flourished in a period from the 10th through the 13th centuries. The leading proponent of this path was Abhinavagupta who brought The Spanda School to its height in the 10th century. The written teachings of Abhinavaguptacharya were rediscovered and revived in the twentieth century by the late great sage Siddhacharya Swami Lakshman Joo, who lived in the Srinagar gardens of Kashmir and had his ashram there.

This branch of Shaivism is also known as Mahayoga, Siddha Mahayoga, Kundalini Maha Yoga or the Siddha (Kaula) Marg for its treatises and tantras that address Shaktipat, the awakening of Kundalini Shakti. This spiritual energy that lies dormant at the base of the spine, once awakened, causes Meditation to be spontaneous and, over time, delivers Liberation to those doing sadhana (spiritual practice) under the guidance of a Siddha.

The Acharyas of the Spanda School were also artists and healers. Their path of spirituality was directly applied to practical, creative living and the expression of the arts and healing.

A great deal of Spanda Yoga is based on the philosophy and tradition of Spanda as taught by these ancient masters. We draw upon a good deal of the existing spiritual, scriptural and sacred texts (Agamas, Shastras) that describe the principles taught by the Shaivites. Acharya Kedar was taught these principles by Swami Muktananda Paramahamsa and his Guru, Bhagawan Nityananda of Ganeshpuri.

One of the things Swami Muktananda always said was "Inner experience first, book knowledge second." Bhagawan Nityananda also told Muktananda that books do not make a mind, nor the knowledge that arises spontaneously from contact with the Self. To really experience the principles of Trika Shaivism and Spanda Yoga, you have to go beyond the intellectualism of scholars. You have to merge with the Shiva-Shakti principle itself. It is only then that you will fully understand and experience any Divine principle, whether it be taught in Trika Shaivism, Vedanta or any other path.

There are many who argue over direct/indirect lineage. Siddhas do not, having experienced the very source of all paths and labels from within their own being.

Although not a direct successor of the lineage of Abhinavagupta, Swami Muktananda Paramahamsa, following in the footsteps of his Gurudev Bhagawan Nityananda, mastered all the principles of Kashmir Shaivism by becoming completely absorbed in those principles inside his own being. Muktananda then began to teach the essential principles of Kashmir Shaivism from the perspective of his own Divine experience within. *It is this approach to Trika Shaivism, that of imbibing Shiva Consciousness within your own being first, which was taught to Acharya Kedar by Baba.* This is the only meter for being able to teach Trika Shaivism to others. We are certain that the late great messenger of Kashmir Shaivism, Swami Lakshman Joo, would agree.

Therefore, we say, that Swami Muktananda and Bhagawan Nityananda were great Shaivites in the tradition of The Spanda School of Trika Shaivism, the owner, chief executive officer, author and executor of which is no "man" or "woman," but Lord Shiva himself.

Bodhapanchadashika

The following 15 verses were written by the great Siddha Master of Kashmir Shaivism, Sri Abhinavagupta, and titled Bodhapanchadashika. They are taken from the translation by Swami Lakshman Joo which appears in a collection of talks of Swamiji compiled by John Hughes in a book entitled Self-Realization In Kashmir Shaivism which can be purchased from SUNY Press by calling 607-277-2211.

These 15 verses express the very essence of the doctrine and philosopny of Trika Shaivism. They are the heart of the teachings of Trika Shaivism and Spanda Yoga.

The Fifteen 15 Verses of Wisdom

1. The brilliance of the One Being's light does not vanish in external light or in darkness because all light and darkness resides in the supreme light of God Consciousness.

2. This Being is called Lord Shiva. He is the nature and existence of all beings. The external objective world is the expansion of His Energy and it is filled with the glamour of the glory of God Consciousness.

3. Shiva and Shakti are not aware that they are separate. They are interconnected just as fire is one with heat.

4. He is the God Bhairava. He creates, protects, destroys, conceals, and reveals His nature through the cycle of this world (The 5-fold Act of Divine Consciousness). This whole universe is created by God in His own nature, just as one finds the reflection of the world in a mirror.

5. The collective state of the universe is His supreme Energy (Shakti), which He created in order to recognize His own nature. This (Shakti), who is the embodiment of the collective state of the universe, loves possessing the state of God Consciousness. She is in the state of ignorance, remaining perfectly complete and full in each and every object.

6. The supreme Lord Shiva, who is all-pervasive and fond of playing and falling, together with the Energy of His own nature, simultaneously brings about the varieties of creation and destruction.

7. This supreme action cannot be accomplished by any other power in this universe except Lord Shiva, who is completely independent, perfectly glorious and intelligent.

8. The limited state of consciousness is insentient and cannot simultaneously expand itself to become the various forms of the universe. The possessor of independence is absolutely different from that insentient state of consciousness. You cannot, therefore, recognize Him in only one way. The moment you recognize Him in one way you will also recognize Him in the other way.

9. This Lord Shiva, who is completely independent (svatantrya), has the diversity of creation and destruction existing in His own nature. And, at the same time, this diversity is found existing in its own way as the field of ignorance.

10. In this world you will find varieties of creation and destruction, some of which are created in the upper cycle, some of which are created below, and some of which are even created sideways. Attached to these worlds smaller portions of worlds are created. Pain, pleasure, and intellectual power are created according to the status of being. This is the world.

11. If you do not understand that there is actually no span of time, this misunderstanding is also the independence (svatantrya) of Lord Shiva. This misunderstanding results in worldly existence (samsara). And those who are ignorant are terrified by worldly existence.

12-13. When, because the grace of Lord Shiva is showered upon you or, due to the teachings or vibrating force (shaktipat) of your Master, or through understanding the scriptures concerned with Supreme Shiva, you attain the real knowledge of reality, that is the existent state of Lord Shiva, and that is final Liberation. This fullness is achieved by elevated souls and is called Liberation in this life (jivanmukti).

14. These two cycles, bondage and liberation, are the play of Lord Shiva and nothing else. They are not separate from Lord Shiva because differentiated states have not risen at all. In reality, nothing has happened to Lord Shiva.

15. In this way the Lord, Bhairava (Shiva), the essence of all being, has held in His own way, in His own nature, the three great energies: the energy of will (iccha shakti), the energy of action (kriya shakti), and the energy of knowledge (jnana shakti). These three energies are just like that trident which is the three-fold lotus. And seated on this lotus is Lord Bhairava, who is the nature of the whole universe of 118 worlds.

16. I, Abhinavagupta, have written and revealed these verses for some of my dear disciples who have very little intellectual understanding. For those disciples, who are deeply devoted to me, I have composed these fifteen verses just to elevate them instantaneously.

Swami Lakshman Joo

The Sage of Ishaber

PANDIT JANKINATH KAUL 'KAMAL'

Fathers of the Kashmir Monistic Saiva Thought, who flourished in the valley from ninth to thirteenth century A.D., were erudite scholars and eminent saints. They recorded what they practised and accomplished thereby. Later, there were interruptions in this line of thought. and it was mostly the ritualistic faith that kept the tradition alive. After Sivopadyaya, the eighteenth century scholar-saint who wrote commentaries and books of the kind, there appeared saints of the order during nineteenth century. But they, only taught the lore and made no use of pen. Early twentieth century saw the Kashmir of past glory blessed with a son who, not only practised and lived this wonderful philosophy-the Trika Saiva of Kashmir named Pratyabhijna Darsana-but also disseminated its postulates by teaching and writing among the seekers of Truth in the country and among those from foreign lands.

BIRTH AND INITIATION

A luminary of the first magnitude on the spiritual firmament of modern times, Lakshmana Raina was born at Namchibal in Srinagar (Kashmir) on May 9, 1907. He showed signs of spiritual fertility from his very birth. Finding the child far too precocious, his noble, *god-fearing and devout parents put him in the tutorage of Swami Rama, who had been their family priest, and saint of high order in* the tradition of the refined *Tantric* Monism of Kashmir known as the Trika system. From his early childhood Lala Saab cast a spell not only over his parents and relatives but also on Swami Rama. At sixteen, however, the boy was ripe enough for being initiated by Swami Mahtab Kak, who had been commissioned by his illustrious preceptor just betore entering mahasamadhi, when the promising Laksmana was only seven years old. The enterprising and well- to-do parents could not prevail upon the young boy, to enter the life of a householder or even to take up a job.

RENUNCIATION AND LEARNING

It was typical of young Lakshmana to take his own time to do things rather than act on the spur of moment and force the pace. He had requested his loving parents to make a place available for him in solitude. But it took them some time to execute the promised plan. Yet the spiritual urge compelled the earnest aspirant to leave home for practising yoga at the famous forest ashrama of Sadha-malyun in Handawara, Kashmir. He left no clue about himself at home except a line on a piece of paper requesting his brothers to give comfort to his parents. Getting the clue after a thorough and anxious search for the young Lakshmana, his father Pandit Narayan Das and his preceptor Swami Mahtab Kak went there to meet him. They succeeded in persuading him to come to the city and accept to live in a newly built house in their factory premises as he had desired. Here the earnest scholar-saint devoted himself to the study of Kashmir Saiva literature available at the Research Department of the Jammu and Kashmir Government started early by Sir Pratap Singh, the then Maharaja of the state. Highly learned Pandits had helped the department in editing and publishing a number of books on Kashmir Saivisim, excavated and discovered throughout the state. Lakshmana Joo engaged the most efficient Pandit, Rajanaka Maheshvara to teach him Saiva sastra at home. He also studied Sanskrit grammar and the allied schools of Indian philosophy at full length. He edited the Bhagavad Gita with its Sanskrit commentary by Abhinavagupta and wrote important footnotes to it. This was published when he was about twenty-*five years old.*

SECLUSION

During the year 1934-35 Brahmachari Lakshmana Joo chose a secluded place at the foot-hill above Ishaber village in the vicinity of the famous Nishat garden. He loved the spot because his ideal teacher Abhinavagupta, one of the most prominent authors of Kashmir Saivism, had lived somewhere around the place in vineyards about nine centuries ago. A bungalow was constructed by his parents at the selected site. It had a spacious garden with multicolour flower-beds, fruit-bearing trees and a vegetable garden. Adjacent to this spiritual abode Sri Jia Lal Sopori of Srinagar built a house for his daughter Sharika Devi, who, after taking a vow of leading a celibate life, had found her worthy preceptor in Brahmacari Lakshmana Joo. Deviji remained in utter penance for attaining perfection in the monistic Saiva order by learning Agama Sastra from him and practising Saiva-yoga under his care. Devotees and seekers of Truth began to pour in now. It was about this time that the present writers was introduced to this holy man of divme charm by his own master and later recommended for the study of Utpaladeva's masterpiece, Sivastotravali. This marked the beginning of the Sunday class at the ashrama that always remained increasing and surcharged with wonderful spiritual vibrations.

MEETING RAMANA MAHARSHI

Suddendly the young saint made a silent trip to certain places of his own choice in India. He wanted to confer with saints of high order perhaps to ascertain his attainments. He spent some time at Bombay beach to establish his power of spiritual perception. Then spending a very short time with Mahatma Gandhi at Sevagram he rushed to have a glimpse of Sri Aurobindo at Pondicherry where the Mother evinced interest in him. Therefrom he found his way to Tiruvanamalai to meet Ramana *Maharshi at the Ramanachramam. Bhagavan Ramana looked at the young attractive saint graciously.* It must have been the moment of Drstidiksa-initiation by mere sight. Swami Lakshmana Joo spent some weeks in the presence of the Maharshi. He later expressed: "I felt those golden days were indeed divine". Thus Swamiji revived in 1938 A.D. the spiritual link that united Madras and Kashmir when a monk of Madhurai, named Madhuraja, had travelled to Kashmir in the eleventh century to meet the great Abhinavagupta. Swamiji returned to Kashmir with greater spiritual charm. He then wrote a Hindi translation of the Sambapancasika, adding important hints as footnotes to it. This was published in 1943.



AUROBINDVAN SOLITUDE

Swami Lakshmana Joo took to strict seclusion in his own ashrama premises for several months. During that period of 'Aurodbindvan solitude', he concentrated on the Kramastotra culled out from the Tantraloka. Giving a wonderful exposition of the twelve forms of Saiva Yoga in lucid Hindi preceded by the original Sanskrit text, this small book of deep insight into the Reality of dvadasakali was published in 1958. Along with his progress in spiritual attainments, Swamiji propagated the Saiva faith so efficiently and effectively that scholars and seekers after Truth got drawn towards him, not only from his own country but also from abroad.

THE ISHWARA ASHRAMA

After India was declared a free country, she has virtually remained in shambles, not tidy as before. A sense of insecurity increased day by day in everyone's mind and almost everywhere. In the suspicious circumstances, Swami ji disposed off his immovable property along with that of Sharika Devi ji, about the year 1957 and started to live in a small house newly constructed at a stone's throw from the general road near Gupta Ganga Temple in Ishaber village. 'Ishwara Ashrama' was the name given to the ashrama and the disciples began to call Swami ji Ishwara Swarupa. (This ashrama is the headquarter of Ishwara Ashrama Trust now).

ASHRAMA ACTIVITIES

The Ashrama activities gathered momentum. Swamiji held regular Sunday class/ satsanga. On Mondays he observed silence (maunam) and spent his day in 'God's House', the tiny cottage for meditation, built in a beautiful small garden near the previous ashrama-place. A set programme was followed on other weekdays A spacious lecture hall with cupboards on one side for library and a *havana-shala for* annual yagya *were constructed in the premises of Shri Ranvir* Siva Temple, Gupta Ganga by the Dharmarth Trust of lammu and Kashmir under the trusteeship of Dr. Karan Singh, former union minister and ambassador. The complex was named Kashmir Saiva Pathika. Sunday discourses on Tantraloka by Swamiji, lectures by eminent spiritualists and seminars were held there with grace and glory. Swami ji, at certain occasions gave series of lectures on spiritual topics for the elevation of common people, besides taking special classes and guiding scholars in their research work. Maiden translation with footnotes in Hindi of his favourite book Sivastotravali was published by the Chowkhamba Sanskrit series office, Varanasi in 1964. This Swamiji taught with a new exposition each time.

HONOURS CONFERRED

Two saintly persons of Swami ji's calibre, contemporaneous with him, were Pandit Nilakantha Jyotishi (later Swami Nilakanthananda Saraswati, D.L.S., Richikesh) and Pandit Satram Bhat of Ishaber. Although each had a different mode of thought yet the 'spiritual trio' was destined to meet and corroborate on the Yoga-bhumi of Ishaber. They met closely on Rrahma-sutra Sankarabhasya and Yogavasistha Maharamayana. Scholars and professors came to Swamiji from the universities of Torino (Italy), Paris, Oxford, and America for his guidance in Pratyabhijna and Tantraloka. To the scholars and his disciples from foreign lands he gave pithy and short lectures on abstruse topics in English. For Kashmiri disciples he explained the tenets of Saivism in a literary style full of elegance and wit. To general audiences he spoke in lucid Hindi. Swami Lakshmana Joo read his paper in Sanskrit on 'Kundalini Vijnana Rahasyam' at the All India Tantra Sammelanam held under the auspices of the Varanaseya Sanskrit University at Varanasi in the year 1965. His exposition of the subject was much applauded by the great luminary Mahamahopadhyaya Gopinath Kaviraj and other scholars of great repute. After some years the Varanaseya Sanskrit University conferred upon Swami Lakshmana Joo the degree of D. Lit.. honoris causa, in recognition of his splendid and valuable service to the cause of Sanskrit. When Swami ji was informed about this, he simply gave an innocent smile and said in an expression of humour "I have become a doctor now". The Jammu and Kashmir Akademi of Art, Culture and Languages presented the robe of honour to Swamiji at a special function while Mir Qasim was Chief Minister of the state.

CONTRIBUTION

Swamiji's contribution to the promotion of the studies in Kashmir Saivism, propagation of the Trika philosophy and growth of Kashmiri culture will be remembered for long. This considerably helped the revival of this philosophy and way of life which had otherwise been fading away due to political changes in the valley. Swamiji, however, became known nationally and internationally as the best exponent of Trika philosophy. The saint- scholar gained spiritual ecstasy of jivanamukta (liberated while living) and in his own country came to be known as 'the sage of Ishaber' to whom all sorts of people - young and old, male or female - came to pay obeisance and receive blessings or a blissful touch. A reproduction of a few of his lectures in English was publsihed in 1982 under the caption: "Lectures on Practice and Discipline in Kashmir Saivism." "The Kashmir Saivism - supreme secret" was published in the year 1985. This contains lectures on important topics of Saiva philosophy based on the Pratyabhijna of Utapaladeva and the Tantraloka of Abhinavagupta given by Swamiji to his western disciples. The Pancastavi of Dharmacharya with comprehensive Hindi translation and footnotes was published in the year 1987. Beside these works, some of the texts relating to Kashmir series (K.S.T.S.) were translated for the first time by Thakur Jaidev Singh after they were taught to him by the Master. Jaidev's language reflects in a luminous fashion the mystical experiences in the texts namely Pratyabhijna hrdaya, Siva sutra, Vijnanabhairava and Paratrisika which also bear his elaborate introductions. Swamiji's immense erudition stimulated some more disciples and admirers to expound these Saiva texts. Prof. Nilakanth Gurtoo wrote Hindi translations of Paratrisika and Spandakarika. The present writer, wrote an independent, pithy and

See Sage on page 7

Swami Lakshman Joo

"The call of the spirit proved irresistible"

G.N. RAINA

Kashmir Shaivism has penetrated to that depth of living thought where diverse currents of human wisdom unite in a luminous synthesis.
- Rabindranath Tagore

SAIVISM in Kashmir, as distinct from Southern Shaivism, synthesizes essential things that are to be found in almost all the six systems of Indian philosophy and stamps it with the personal experiences and observations of its exponents.

Right from the founder of Shaiva system, Vasugupta who, as revealed to him in a dream, found SIVASUTRAS,. (he later authored), inscribed on a rock called SHANKER PAL (Shankar's rock) in the forest in the lap of the sacred Mahadev mountain, through Kallata Bhatt, Somananada, Utpaladeva and that profound thinker, Abhinavgupta, down to Swami Ramji and Swami Lakshman Joo, in our own times, an attempt, and a successful one at that, has been made at intelligent synthesis of all that is abiding, universal and enduring in VEDANTA, SANKHYA, NYAYA, VAISHESHIKA, VAISHNAVA and SHAKTA and even in Buddhist teachings.

Little wonder, therefore, Kashmir Shaivism has attracted the attention of many eminent thinkers and scholars who consider it more synthetic and profound than all the other known works on religious philosophies of the world. And for this no small credit goes to Rajanaka Lakshmana (Swami Ishwara Swarupji), popularly called Lakshman Joo whose exposition of the Saiva texts was backed by his personal experiences and, therefore, went home to the scholars and students coming from all parts of India and the world. We were fortunate to have had an advanced Yogi like him walking and moving amongst us as a living vibrating Truth.

It is only when you met him, as I did for an interview in 1971, that you would feel his irresistible charm emanating from that sweet child-like innocence which hid from our naked eye his spiritual and philosophic attainments. As a man, he was upright, humble and very generous. Hundreds and thousands flocked to him for succor and he was not found wanting in this respect. Many an afflicted found solace in his presence.

Swami Lakshman Joo was born on 9th May, 1907 (Vaisakha Krishna Dwadasi), Thursday, at 4 p.m., in Srinagar, Kashmir. His father, Shri Narayandas Raina, the first man to have introduced house-boats in Kashmir, and his mother, Shrimati Aranyamali, were greatly devoted to Swami Ramji, who was their family GURU and who had by then become their Spiritual teacher also. Swami Ramji was the greatest exponent of SHAIVA-AGAMA and he was also a Siddha Purusha. Many stories are current about his Siddhis. It is said that he had only to look at or touch a person and he was bound to be a changed man. Shri Narayandas had built a separate house for him where he could carry out his Sadhana and teach the Saiva texts to his pupils. This is now known as Rama-Trika-Saivashrama, located in Fatehkadal, not far from the ancestral home of Swami Lakshman Joo.

As soon as the news of the birth of Swamiji was conveyed to Swami Ram, he literally danced in joy and exclaimed: "I am called Rama, let the child be called Lakshman". How prophetic Swami Ram was! Subsequent events proved that Swami Lakshman Joo was to Swami Ram what Vivekananda was to Sri Ramakrishna Paramhansa.

Lakshman Joo did show his leanings towards the higher life in early childhood. At the age of three, his play consisted in making a Shiva-linga out of clay for worship. At five, he would sit down for meditation and in this condition, he would exhibit signs of abnormal behavior which worried his parents. They approached Swami Ram who said, 'This boy was a great Yogi in his past life. His Yoga would be consummated in this life". Lakshman Ji's childhood was spent under the spiritual care of this great sage, Swami Ram who taught him the Japa of Gayatri Mantra and also certain Yogic exercises according to the Saiva discipline. Before Swami Ram took Mahasamadhi, he entrusted his disciples and the seven-year-old Lakshman to the charge of his principal disciple, Mahtab Kak who later taught Saiva Sastras to Swamiji.

In school also, Swamiji used to go into Samadhi now and then. One of his inquisitive teachers once asked him what he noticed in the state of absorption, to which he replied in Kashmiri that he experienced "BADA BODA", the highest, the supreme. Yet another teacher asked him to do physical exercises. Instead, Lakshman collected a group of students and sang Bhajans. Enraged, the teacher inflicted 25 cane strokes on him for defiance. Next day, it is said, the teacher fell ill and had fever exactly for twenty- five days.

At 13, his parents thought of arranging his matrimony (as was the custom those days of marrying quite early). But Lakshman's reply in the negative was firm and emphatic. When he was in prematriculation, his father fell ill and he was asked to look after his business. He had to give up his studies. As he was now free from the routine work of the school, he devoted most of his time to the study of the Saiva Sastras from Mahtab Kak. He devoted even greater time to the practice of Yoga, for he did not want to confine himself only to the theoretical



part of the Saiva system. He used to practice Yoga from two in the night to dawn.

It was at the age of 20, as he told me, that he had the experience of self-realization for the first time. And the time was 4 a.m. (Brahma Muhurat). After this, he used to go into Samadhi even while



he was in his workshop. He now lost all interest in business, for which he was reprimanded by his father. Inner struggle ensued and finally the call of the Spirit proved to be irresistible. He bowed to the Inner Monitor, as it were, and left home with only a lion's skin for sitting. A search for him followed but without success. His brothers, however, found on a piece of paper the following note left behind by the boy Lakshman: "My dear brothers, I am leaving in search of the Supreme. Kindly take care of my parents". After frantic telegrams and telephonic messages and even report to the police about the missing boy, his father received the following message from a relative in Sopore:" This morning I saw Lakshman going on foot to Sadhuganga Ashram". The parents rushed to Sopore where they found the boy seated on the lion's skin in deep meditation near a spring in a jungle. When he returned to normal consciousness, he told his parents that he could no more live in the home. His father promised to build for him an Ashram in an unfrequented place in Srinagar itself.

Lakshman Joo, meanwhile, lived in a village, Danyahama in Harvan, near Srinagar. Four months later, his Ashram was completed and he moved into it. It was here that Lakshman Joo made deeper study of Saiva Sastras from the reputed scholar, Maheshwar Nath Razdan, for seven long years. It was at this time, Sharika Devi, daughter of Shri Jialal, approached Lakshman Joo to accept her as- his pupil. She practiced Yoga under his guidance and she was lucky to have self-realization in a few year's time. Overwhelmed by her experience, she lost mental balance for a few years when she had to be moved to her parent's house. Again, it was Lakshman Joo who went to see her, gave her a grape to eat, and then she started improving and in due course, she regained her normal condition. Lakshman Joo also initiated Prabha Ji, the younger sister of Sharika Devi.

In 1934, Lakshman Joo built an Ashram for himself on a site between Nishat and Shalimar Gardens. It was named Isvara Ashram. Sharika Ji's father also *built a house for her on a plot of land nearby. While Nature has bestowed picturesqueness on the Ashram,* the peace and harmony radiated from the one who hallowed it by his presence, Swami Lakshman Joo.

Swami Lakshman Joo left his mortal frame and merged into the Supreme, Shiva, on 27th of September, Thursday, at Brahma Muhurat. The great master of Kashmir Shaivism that he was, he has taught us that Param Shiva or Supreme Reality is both static and dynamic. The dynamic aspect of Param Shiva is known as Shakti and the entire manifestation is a play of his Shakti. The world is not an illusion as held by Vedanta but an epiphany, an expression of the Divine Shakti. For the average man, the best means for ascent in the spiritual path is to find out a competent Guru whose Grace will lead the aspirant to the Supreme Bliss. And Swamiji has summed it up thus in his own poetic form:

There is a point twixt sleep and waking,
Where thou shalt be alert without shaking:
Enter into the new world where forms so hideous pass,
They are passing, - endure, do not be taken by the dross.
Then the pulls and the pushes about the throttle,
All those shalt thou tolerate,
Close all ingress and egress; - yawnings there may be;
Shed tears-crave-implore, but thou wilt not prostrate,
A 'thrill' passes, - and that goes down to the bottom;
It riseth, may it bloom forth, - that is BLISS;
Blessed being, Blessed being, - O'Greetings be to Thee.

KASHMIR SHAIVISM

SWAMI LAKSHMAN JOO MAHARAJ

Kashmir Shaivism is not a religion. It is a philosophy open to those who have the desire to understand it; hence, for its study there are no restrictions of caste, creed or color.



*Kashmir Shaivism called the Trika philosophy, the three-fold science. To clarify, this three-fold science is based on the three en-*ergies of Lord Shiva. These three energies are called Para, Parapara, and Apara (Supreme, Intermediate, and Inferior). 'Para' means the Supreme energy of Lord Shiva, otherwise known as His subjective energy. 'Parapara' is the medium, the Intermediate energy of Lord Shiva. It is called His cognitive energy. The third, Apara, is Lord Shiva's Inferior energy and is referred to as His objective energy.

In fac, the human being resides in the objective Inferior energy of Lord! Shiva. This Trika philosophy of Kashmir Shaivism teaches us how this individual being, immersed in inferior energy, can be carried towards the Supreme, subjective energy of Lord Shiva through His cognitive, Intermediate energy. So the purpose of studying this Trika system is to rise from objective energy through cognitive energy and finally be one with the subjective energy of Lord Shiva.

As long as one resides in objective energy one is the victim of sadness and sorrow and is entangled in the wheel of repeated births and deaths. So one has to emerge from objective energy and enter into subjective energy, in which one is liberated from all this sadness, and becomes absolute in the attainment of final beatitude.

For this journey Trika thought has laid down three means within the body of cognitive energy, for it is cognitive energy alone that can carry you towards the subjective energy of Lord Shiva. The purpose of cognitive energy is to develop the limited being's capacity and ability to receive God consciousness. In the body of cognitive energy, as we have said, are three means. The first and Supreme mean is called Sambhavopaya. The second, Intermediate mean is called Saktopaya, and the third, Inferior mean is called Anavopaya. *These means are handled and practiced* according to the ability of the seeker.

SAMBHAVOPAYA

Sambhavopaya is that path of which the Sadhaka must rid himself of the recitation of Mantras - of Sadhana based on breathing; meditation on particular deities; concentrating on some spiritual thought; and so on. He has only to develop his awareness of "I" - consciousness, and that, too, not in any particular place. By the constant awareness of this "I"- consciousness, individual "I" - consciousness quickly vanishes as it is united with His subjective energy and becomes Jivan-Mukta (released in life).

This path is meant for those seekers who reside at the highest level of ability.

SAKTOPAYA

Saktopaya is the means in which the aspirant or seeker has to develop concentration upon God-consciousness by means of some particular spiritual thought bestowed by the Master. Here the Sadhaka has to concentrate on that particular thought of God-consciousness without the support of Pranayama; Mantra, and so on. He must develop God consciousness simply and only by meditating upon this thought. He has nothing to do with these discarded methods. That single thought of God consciousness will alone carry him to the Supreme State of Transcendental Being. Saktopaya is meant for those who have neither the highest nor the lowest power of meditating energy.

ANAVOPAYA

Anavopaya is that means in which a Sadhaka who is endowed with an inferior capacity of mind and meditation must develop God-consciousness by resorting to meditation on the two breaths - inhalation and exhalation; to the practice of Pranayama; the recitation of Mantras. In this third inferior path a Sadhaka has, of course, to develop God-consciousness, but, as he is not gifted with higher meditating capacity, he has to seek the support of these inferior methods (Pranayama, etc.) so that finally he may be carried to God-consciousness.

In fact, this system of Kashmir Shaivism is based upon Tantras revealed by Lord Shiva. These Tantras are divided into three classes. One class is that of the monistic Tantras. They are called Bhairava Tantras.

The second class of Tantras is founded on the mono-dualistic aspect of Kashmir Shaivism. These Tantras are called Rudra Tantras.

The third class is based on dualistic Shaivism. These Tantras are called Shiva Tantras.

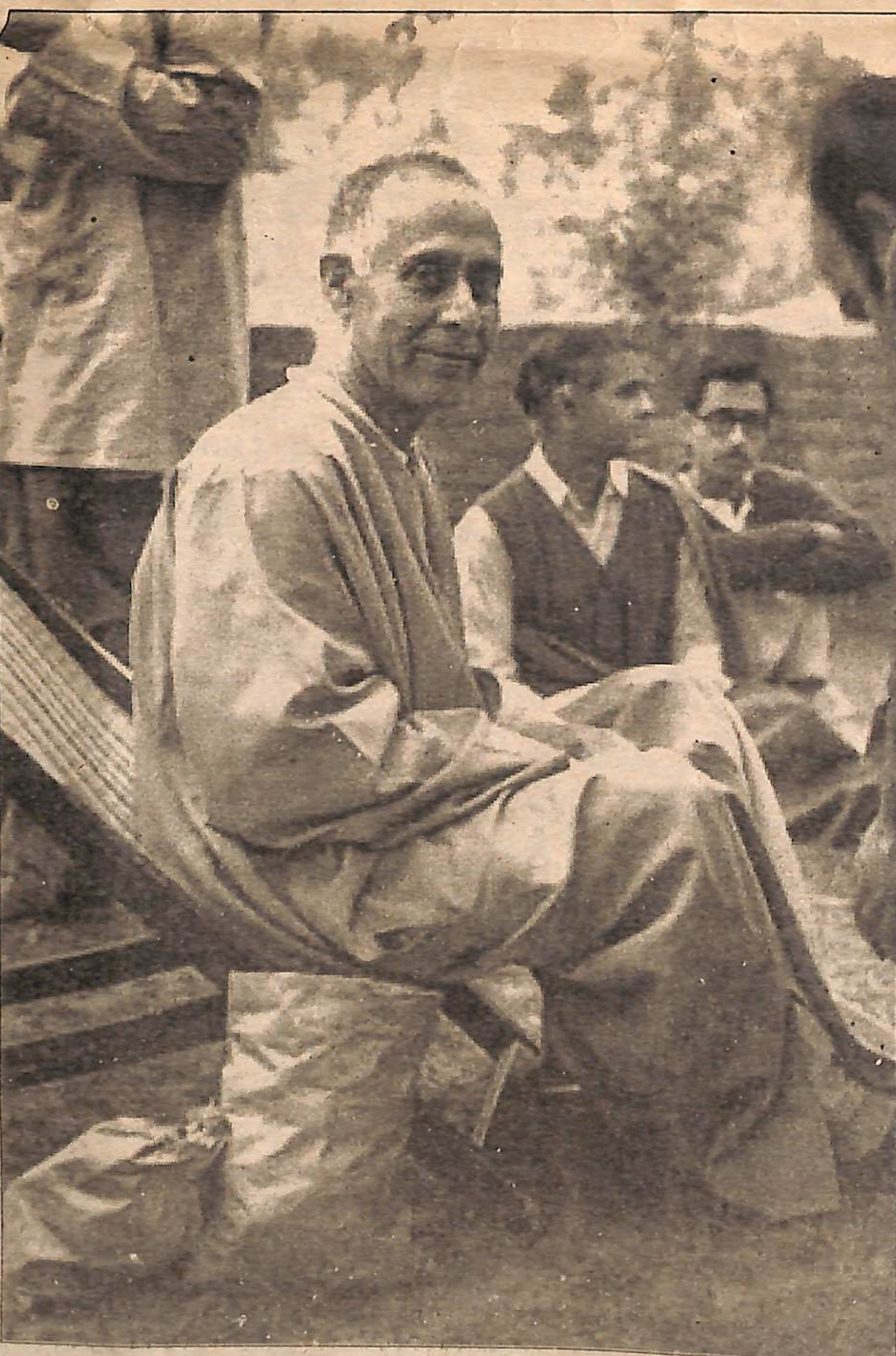
The philosophy of these Tantras was re-originated at the beginning of Kaliyuga by the sage Durvasa. Many centuries later this Tantric philosophy of Kashmir Shaivism was taught by four great Masters in four great Schools Pratyabhijna School, Krama School, Kula School and Spanda School.

Pratyabhijna means recognition. The realization of what one has always been in one's essential timeless nature. This system was expounded in Kashmir by Somananda.

The Krama School is grounded in space, time and form. Its purpose is to develop such strength of awareness that one transcends the circle of time, space and form and thus becomes timeless, spaceless and formless. This thought of the Krama School of Shaivism was taught by Sri Erakanatha.

The third School of Kashmir Shaivism called the Kula system. The purpose of this School is to discard individual energy and to enter into blissful energy of the totality. This thought was re-originated and taught by Sumatinatha in Kashmir.

The fourth, the Spanda School of this system was re-originated in Kashmir by Vasuguptanatha. Spanda means "Vibration" and the system which goes by its name directs the aspirant to concentrate on each and every movement in this world. Even the movement of a blade of grass will carry you to God-consciousness.



In fact these four Schools are not separate from each other. All the four carry the Sadhaka to the throne of Universal God-consciousness.

This thought of Kashmir Shaivism so great, world affirming and universal that it has deeply impressed many western minds also, hoisting out as it does wonderful vision of this whole Universe as nothing but the Blissful energy of an all pervading consciousness— Lord Shiva. Some other time I shall vividly explain more and more of the secrets of Kashmir Shaivism.

Abhinavagupta Solves the Riddle

SWAMI LAKSHMAN JOO MAHARAJ

Is a thing by its nature pure holy (Suddha) or impure unholy (Asuddha)? Or putting it in ethical terms, is an action by its nature right or wrong?



Abhinavagupta solves it as follows:

Purity or impurity (suddhi or asuddhi) is not the essential quality or nature of any object, because In that case the purification of a thing of which the scriptures talk would be impossible as the essential nature can not change, but if changes it is not essential. Purity or impurity have therefore to be admitted to be the ideas of a particular subject which are firmly associated with a thing. It is why what is pure to one person is not so to another. For the idea of purity of one thing and impurity of another is inspired by the scripture in which an individual has faith. According to Shaiva conception whatever is recognized to be one with the samvit is pure and what is not so recognised is impure. Hence to those who look upon the whole universe as identical with self, the distinction between pure and impure does not exist.

Swami

.....from page 2

ashram kitchen and tea was prepared. As a snack with the tea, Swami Ji ordered home-made Kashmiri double-chapattis to be made for me. It was one of the tastiest tea snacks I have had in my life. We spent the whole day in this fashion and did not realise when the sunset and it was time for me to go back.

Since I was an indulgent child of Swami Ji, I was happy to be just around him and bask in the love he showered on me. I never asked him for any spiritual knowledge, Guru Mantra or path to achieve enlightenment. I just wanted his love, which he gave in abundance. With the result, I never received any holy initiation or indoctrination from him and continued to remain in a happy state of ignorance.

However, this time, when I was leaving, he asked me if I had been to Thiruvannamalai. When I replied in the negative, he said, "Go to Thiruvannamalai as often as possible - to the ashram of Sri Ramana Maharishi. I really did not know why Swami Ji was asking me to go to Thiruvannamalai till I learnt that he had stayed with Ramana for quite some time and Ramana Maharishi was one of the great masters he learnt from. At that time I really did not know how I would be able to go to Thiruvannamalai, which looked so far away from Madras.

To my amazement, as soon as I arrived, I found myself posted as collector of South Arcot. Thiruvannamalai was on the border of South Arcot district. It was just a stone's throw from Thirukoilur as well as Senji where I often went touring and camping. I made it a point to visit Thiruvannamalai regularly. I used to surreptitiously cross the district border and make a night halt at Thiruvannamalai whenever I was working in the vicinity. The government guesthouse was just across the ashram.

I loved meditating in the ashram and walking around Arunachala hill that is supposed to be the very body of 'Shiva' Himself. Walking around the hill is considered a very purifying activity. I have trekked the entire hill in the company of my children Priya and Siddharth along with my AC-trainee, Dadhoo, and trainee ASP, Dogra, on many times.

From the top of the hill we used to see a fantastic and panoramic view of the layout of the temple. The temple of Thiruvannamalai, with its several prakarams and 11 gopurams, is an architectural marvel and a magnificent sight to see. This temple has been used as a fortress during several wars. The most important holy place on the hill of Arunachala is Ramana's cave. Here Ramana Maharishi is supposed to have achieved enlightenment. Many devotees sit here and meditate and experience a great sense of bliss. On the whole, the entire ashram at Thiruvannamalai is vibrant with Ramana's presence. In Ramana's personal room and in the big meditation hall many devotees get into a trance. Thousands of Western devotees frequent the ashram every year. For me, a visit to the ashram and the temple is always very fulfilling.

The festival of Deepam, celebrated 20 days after Deepavali, is the most important festival of Thiruvannamalai. On the occasion, the biggest lamp in the world is lit, to propitiate the God almighty, on top of the Arunachala hill. The flame can be seen for miles. The principle of Shiva is associated with five basic elements of life called 'Pancha Bhoothas' which are water, air, fire, ether and earth. The Shiva at Arunachala is associated with the Fire element.

Recently, I was fortunate to visit the temple during Karthikai Deepam. I arrived in the evening with my cousin Gita. Immediately, we set out for Girivalam - the walk around the holy hill. We walked barefooted for the entire 14-km stretch, stopping at various shrines to worship the Lord. In the morning, we witnessed the special puja associated with the Deepam festival inside the sanctum of the temple.

A big light was lit. This light was carried ceremonially by the priests to the top of the hill in the evening. With the help of this light, the lamp on top of the hill was lit amidst the shouts of "Arunachala - Arunachala". It was a rare, invigorating experience for me.

I realised Swami Ji never indoctrinated me but introduced me to God in a very subtle way. I did not even realise when Arunachala Shiva had crept into my heart..........

Sage

......from page 4

uptodate Hindi commentary on Sivasutras that was highly praised by the Master. Smt. Kamala Bawa translated the text and commentary of Pratyabhijna *hrdayam* into Hindi. Smt. *Prabha Devi translated into* Hindi Para Pravesika, *Paramarhasara* and Guru Stuti. All these have been published. Dr. Oscar Botto wrote on Abhinavagupta and Tantraloka in Italian and Dr. Lillian Silburn (France) translated some Saiva hymns and certain texts on Saivism into Italian and French respectively. Thus Swamiji taught as well as spread with effective measure this unique philosophy of Kashmir in the country and abroad.

BIRTHDAY AND EXCURSIONS

Swamiji's birthday was celebrated every year on such a grand scale that it turned to be a great fair for common people and an auspicious day for his admirers and devotees who flocked from all parts of the country to have a glimpse of the sage sitting in long samadhi. Indian as well as foreign disciples attended to see this godman 'living free' on this earth. Sri Dinanath Ganjoo, Smt. Kamla Bhagati, Sri Narayan Joo and Smt. Raj Dulari Kaul among many others sang Kashmiri poems of eulogy to their preceptor. This cheerful holyman of wisdom, wit and peace distributed prasada and day long. The next day Swamiji spent in giving gifts to devotees and disciples. Once Swamiji remarked "If I had to celebrate my birthday twice a year I would finish up all my extra property by distrubuting it."

Excursions to places of sanctity and natural scenery in the valley were occasionally arranged. Kirtans by disciples and discourses by Swamiji were usual features all along. Prominent places visited on large group excursions were: Verinag, Takshakanag, Karkutanang, Sadha-malyun, Uma Nagari, Hangalgund, Tangamarag, Naran-nag (Sindh valley), Dacchigam and Dara etc. by bus, and different places around and in Dal Lake by dunga (house-boat) during summer besides linger trips to Hardwar and Rishikesh during *winter.*

Moments of bliss were experienced when saints and men of learning came to meet the sage of Ishaber. Dr. Karan Singh often visited the ashrama to receive blessings. Smt. Indira Gandhi, the former Prime Minister of India sought interview with the sages whenever she came on a visit to the state. Swamiji had a meeting with J. Krishnamurti at Kotarkhana in the Dal Lake. Maharshi Mahesh Yogi visited the Ishawara Ashrama and invited Swamiji to his houseboats in the Dal Lake. Swamiji gave an interesting exposition of the Vijnanabhairava to his devotees on request. Paul Reps, in his short introduction to the chapter 'Centering' says: "It presents 112 ways to open the invisible door of consciousness. I see Lakshmana joo gives his life to its practice". Swami Ramdas (a jivanmukta) of Kanhangarh, Mangalore, Swami Satyananda Saraswati of Munger, and Swami Muktananda of Ganeshpuri were pleased to meet the Swami when they visited Srinagar. Swami Lakshmana Joo himself attended and presided over spiritual meetings held occasionally in the valley and outside it. In 1976 Sri Ramakrishna Ashram, Srinagar (Kashmir) organized a spiritual congregation inthe Ashrama precincts. This was graced by the world famous cultural ambassador of India, Swami Ranganathananda while the meeting was presided over by Swami Lakshmana Joo, who described Sri Ramakrishna as a sidha yogi.

Another time Swami Ranganathananda was invited by Swamiji to address a special meeting of scholars and devotees and declared the chief guest as 'messanger of peace'. Swamiji occasionally went to Hardwar and Rishikesh to meet saints, especially Swami Sivananda Saraswati of the Divine Life Society giving expositions to parallelism of Kashmir Saiva Mysticism with the mysticism of Sankara Vedanta.

ECSTASY

During his years of maturity, Swami Lakshmana joo was writing a comprehensive compendium of Kashmir Saiva Darsana in lucid Hindi. It runs into several chapters. Excerpts from the manuscript were at times read out by him to selected disciples among whom the present writer was fortunate to be one. It is understood that writing of the book remained incomplete but was published later in 1994 by Sri Prabha Deviji. Prof. P.N. Pushp, while writing his foreward to this book titled Trika Rahasya Prakriya has also observed the incompleteness of this work. During his latter days of ecstasy Swamiji only explained selected pithy verses from the Agama sastras and Yogavasistha and sang these alongwith his disciples in divine rapture. These continue to be sung by devotees at Sunday satsang meetings with the wonderful Gurustuti composed early by one of Swamiji's illustrious disciple of Varanasi, Sri Rameshwar Jha, who having studied and practised Vedantic Mysticism had found great interest in the Kashmir Saiva Mysticism and had accepted Lakshmana joo as his preceptor of the Faith.

OCCULT POWERS

Though Swamiji was a master of occult powers, he never made a display of those powers. Swamiji was against their being used as he was convinced that the use of occult powers was an impediment on the spiritual path. He was the master of self- control and care. However he appeared to have made use of his divine power sparingly and with great caution. Not only his close disciples but also unacquainted people of different beliefs, from far and near, some of whom had not even met the Swami in person, were convinced of his powers which he might have used un-assumingly for their upliftment. Certain contemporary saints of the country have said that *Swami Lakshmana Joo had been strictly guarding his earned trea*sure of powers and, if at all, he used those scarcely. His awe- inspiring sight and proverbial sympathy drew people of all walks of life near him with their problems to which he was often sharp in giving decisions. It was also observed that he gave a healing touch to those who needed it. Common people believed him to be a redeemer from evils. Some persons of pure heart felt a current of mysterious joy running through their body while receiving his touch on bowing at his lotus feet.

PICTURE OF PERSONALITY

Swamiji had disciplined himself into such unwinking vigilance that he was never found saying or doing a thing that was not in consonance with the Truth of his way of life. Only eight months before Swamiji chose to merge in the infinite, his chief disciple Brahmavadini Sharika Devi entered the Divine on Feb. 1, 1991. He did wonderfully well what was quite befitting to his nature and practice. In fact there was very high aiming in the core of Swamiji's very existence which was manifest in a happy combination of three lements:

(i) Simplicity, an expression of simplicity;

(ii) Enthusiasm, the vital push of the spirit within;

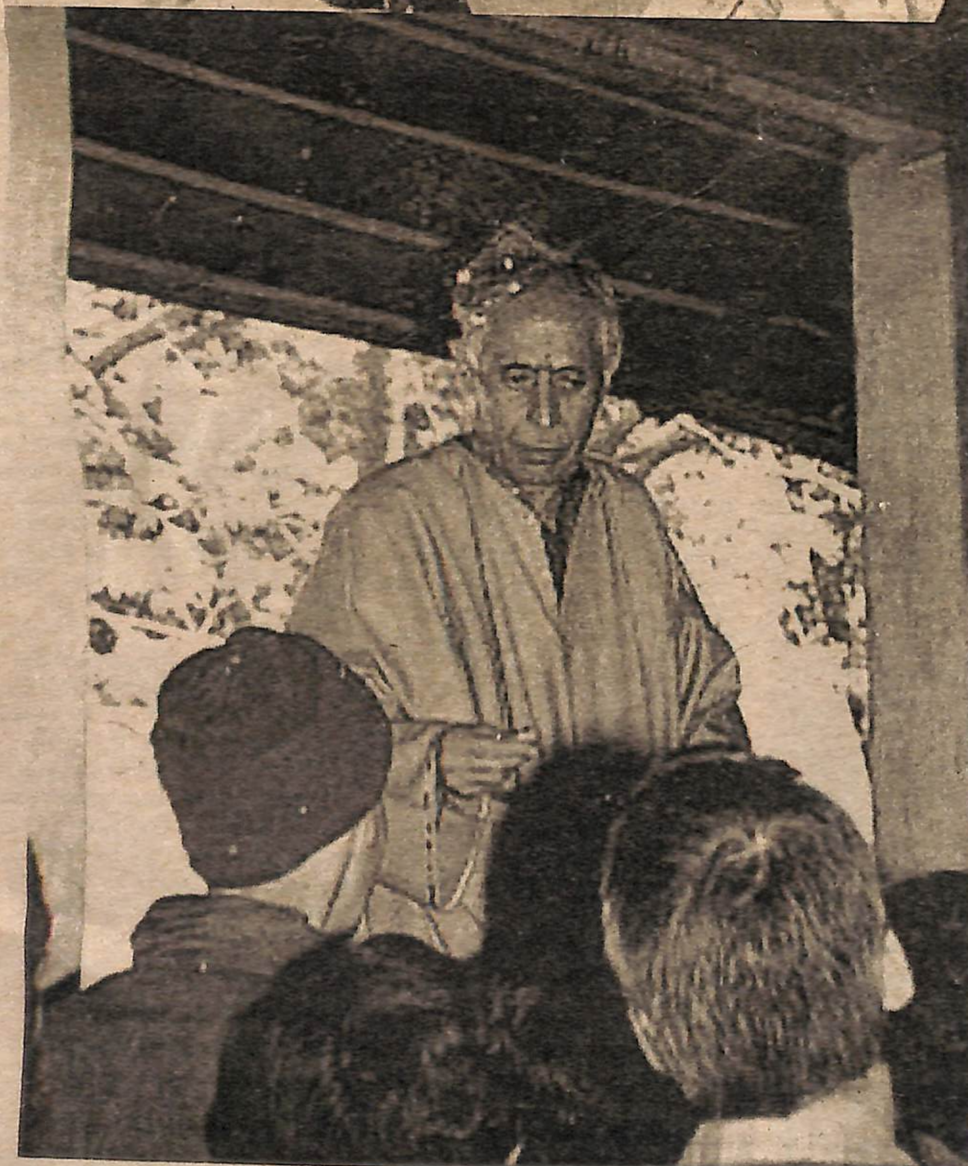
(iii) Wisdom, the light of the soul as the portion of the Divine Himself.

Endowed with a magnetic personality, divine charm and wide scholarship behind his spiritual attainments Saivacarya Iswara Swarupa Sri Swami Lakshmana Joo was an inextricable combination of life and religion. By years of study and contemplation, his practice of yoga had ripened to such an extent that his teachings contain the best solution to the problems that face humanity today. His very presence was solace to the depressed, hope to the forlorn, joy to the seeker, inspira*tion to the scholar and satisfaction* to the soul striving for spiritual upliftment. The best in him was all-lovingness that attracted towards him people of all faiths and of different creeds. An embodiment of magnificent qualities, he was a faithful friend, a benefactor brother, a fondling father, a true teacher, a noble neighbour, an instinctive instructor, an affirmed administrator, a congenial companion and above all the girdling guide of all who came near him. His disciples and admirers sought to throng around his radiant personality as honey-bees hover about a fragrant lotus in bluum. Iswara Swarupa's sagacity made him into an exemplary sage. He looked simply divine, when he made a short tour to United States in June-July, 1991.

HOMAGE

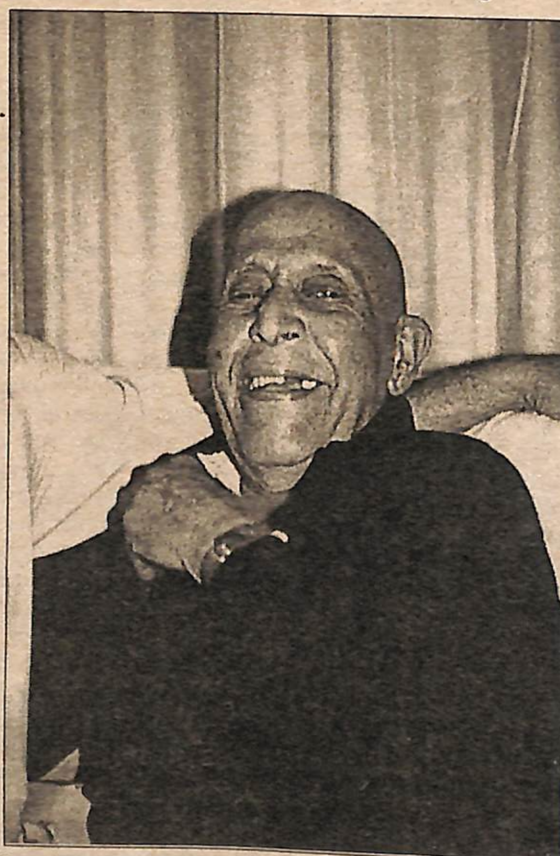
The playful ways of the Master - the sage of Ishaber-came to an end on this earth in Delhi in the early hours of the 27th September, 1991 in moments of calmness and tranquility. He had verily been a yogabhrasta (fallen from yoga in previous birth) for he was born is a house of pious as well as wealthy and well-thought parents- sucinam srimatam gehe yogabhratobijayate. The present life of grace and glory was only the means for this Divine being to merge into Supreme Siva, the final beatitude of life. The powers of Truth and Light may not be visible to the naked eye but they are there for the discerning. To pay homage to the beloved 'Gurudeva' let us live fur the Divine and let Divine take control of our life to fulfil his purpose.

BLESSED!



Some of the scholars who have been visiting Swami Lakshman Joo Raina and have learnt the Shaiva scriptures and translated in many languages under his guidance:

1. Ms Silburn, a French, who learnt VIGHYAN BHAIRAV and translated the same in French language.
2. Mr Gnoli, again a French, also translated VIGHYAN BHAIRAV in French.
3. Dr. Jai Dev Singh who has been a regular visitor and learnt and translated the following under the guidance of Swami Jee.



a) PRATYABHIGHNIA b) PRATAMISHKA
c) VIGHYAN BHAIRAV(A11 in English)

4. Mr. John Hughes, who was studying all Kashmiri Shaiva scriptures and learning at the feet of Swami Jee for full 18 years and translated the following in English.

a) Practice and discipline in Kashmir Shaivism
b) Secret Supreme
c) Vighyan Bhairav
d) Shiv Sutras
e) Lectures on Kashmir Shavisim by Swami Jee

5. Prof. ALexi Sanderson who learnt Kashmir Shaiva philosophy and was at Nishat for many years. He now heads the department of Eastern Religious Studies (Kashmir Shaivism) in Oxford University, England.
6.Prof. M L Kukiloo, an ardent disciple who remained all along with Swami Jee and has translated Kundlini Vighyan Rahesiya Practice in Kashmir Shaivism, Vatalnath Sutra.
7. Prof. N K Gurtoo, who was also learning from Swami Jee and has written and translated:

Para-Pravishka (First book on Kashmiri Shavisim), Para-Trimshika.

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